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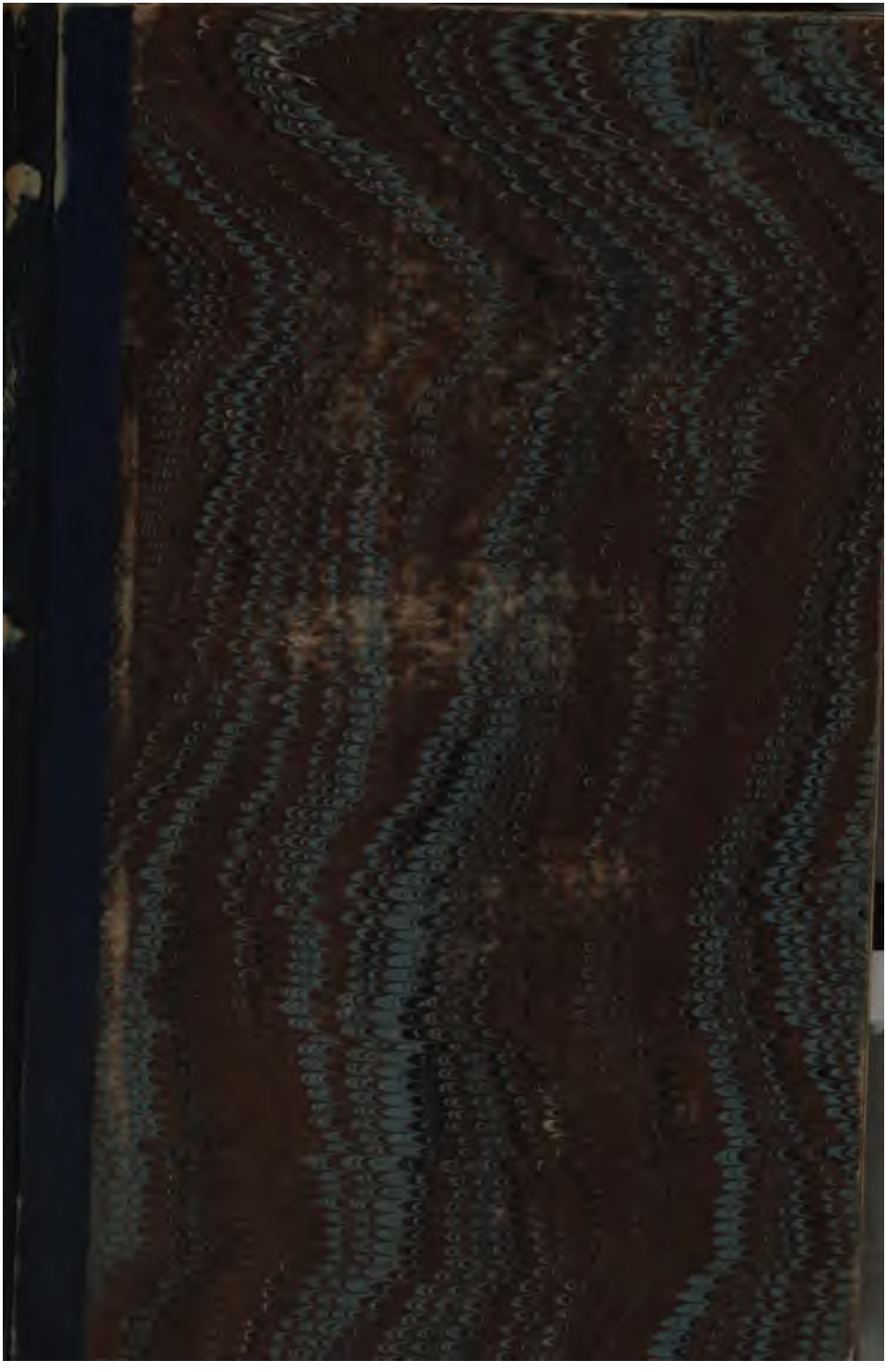

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A

SHORT ACCOUNT

OF

CERTAIN NOTABLE DISCOVERIES

IN

HISTORY, SCIENCE, AND PHILOLOGY,

Contained in a recent Work,

ENTITLED

"*Elements of General Knowledge*," &c.

BY

PHILELEUTHEROS ORIELENSIS.

Ὁ γὰρ γνοὺς, καὶ μὴ σαφῶς διδάξας, ἴσον τί καὶ μὴ ἐπιθυμήθη.

THUCYD.

PART THE FIRST.

BIBLIOTHECA BODLEIANA

OXFORD,

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S. Collingwood, Printer, Oxford.

TO

THE READERS

OF

A WORK, ENTITLED

"ELEMENTS OF GENERAL KNOWLEDGE,"

THE FOLLOWING PAGES

ARE

WITH ALL RESPECT

AND

DEFERENCE TO THEIR JUDGEMENT

INSCRIBED.

DECLINING, for the preſent, all general obſervations on the nature and plan of the Work, to which the following pages relate, I wiſh only to draw the reader's attention to one circumſtance, which ought, I think, to prejudice him very much in its favour. We are told in the Preface, that the ſubſtance of it has been occaſionally read to an audience during the laſt twelve years. This is a circumſtance of very material advantage. Knowledge improved and matured by twelve years ſtudy cannot chooſe but be of the moſt accurate and authentic kind. Reading, reflection, and a variety of accidental notices, which meet the ſcholar when he is leaſt looking for them, muſt all have conſpired to amend the firſt draught, and work it up into a moſt perfect elaborate performance. But what above every other aid contributes moſt to the improvement of knowledge, is the opportunity, or the duty, of communicating it to others. This corrects the indolence of ſolitary ſtudy, and puts us upon clearing and ſorting our ideas. For the minds of other men, however inferior their actual attainments may be, yet, as they poſſeſs the common principles of reaſon, can be ſatisfied and informed only with ſomething ſound and good. And therefore I ſuppoſe that the repeated occaſion of explaining what we

know to others, muſt afford the beſt ſtimulus to inveſtigation and enquiry, and where it does not enlarge our ſtock of information, muſt however be very conducive to its accuracy.

This advantage the Author of the "Elements of General Knowledge" hath had in the fulleſt extent; and the Work, it may be preſumed, has been ſuitably improved. The drama ſurely bids fair for correctneſs of performance, which has firſt been repeatedly tried with ſucceſs before a private audience, and been twelve years in rehearſal.

The favour of the Public already ſhewn having furniſhed a freſh motive as well as opportunity for reviſing the whole, the Advertiſements to the ſeveral Editions inform us, that they have been each ſucceſſively reviſed. We are led to conclude then, that the Author's beſt thoughts have been beſtowed upon his work, and that he has advanced nothing in it but upon full and final conſideration.

"Friends upon whoſe judgement he has great "reliance, have expreſſed their approbation of it." In ſuch a concurrence of public and private applauſe, it is natural and juſt for the heart of man to ſwell with a little honeſt pride. So, in a tone of very proper confidence, the Author "[a]feels the

[a] Advertiſement prefixed to ſecond and third editions.

"leſs

" leſs heſitation in earneſtly recommending his " book to thoſe whoſe improvement it is intended " to promote."

At tu *ſume ſuperbiam*
Quæſitam meritis.

It is intended in the following pages to ſelect from the work certain ſtriking paſſages, which appear to contain ſomething extraordinary, or new; to ſtring a few of the pearls which lie ſcattered in great profuſion: ὀρέπων μὲν
κορυφὰς ἀρετᾶν ἄπο πασᾶν.

The Writer himſelf indeed declines the praiſe of originality [b]. But this I take to be no more than the common error of Authors, who never have been found the beſt judges of their own productions. On the contrary, he muſt be conſidered as one who has advanced the boundaries of knowledge. I have obſerved new lights ſtruck out by him on almoſt every ſubject he has undertaken; new facts in Hiſtory; new illuſtrations in Criticiſm; new theorems in Science; new poſitions in Natural Philoſophy; new modes of Reaſoning; and all conveyed in a new didactic ſtyle. From Lord Bacon we have heard of an Art inventive of Arts. The Elements of General Knowledge, as will be ſhewn hereafter, is a Book inventive of

[b] With the exception of two points, the Greek Language and Chivalry.

Books. In ſhort, I have ſeldom met with a work, which addreſſed itſelf ſo powerfully to my admiration; and ſo little to my former notions.—But every man judges according to his meaſure: and the leſs he knows, the more he is given to admire.

After all, it may perhaps be deemed a very unneceſſary labour to lend a help to the reputation of a book, which with the diſcerning part of men is ſo well able to ſupport itſelf. The truth is, I have thought the book in queſtion more talked of than read, and more read than underſtood: and I have likewiſe thought that if its latent diſcoveries, leaſt obſerved by thoſe whom they moſt concern, were a little fetched out into notice, the cauſe of learning, in more reſpects than one, would fare never the worſe.

Latin

Latin Language.

THE chapter on this ſubject preſents us with a review of the principal Roman Authors, diſtinguiſhing the ſtyle and peculiar beauties of each.

The Eclogues of Virgil are thus deſcribed: "The "Mantuan Shepherds were ſoon after inſtructed by "that moſt eminent of Latin poets to converſe in "refined dialogues." The Georgics and Æneid are touched to the life in criticiſms of the ſame ſize and quality. p. 159 of 1ſt ed. p. 154 of 4th ed.

A complete critique on three of the Latin Poets ſhall be extracted at full length: "The eaſy and licentious "Ovid, the *terſe* Catullus, the *plaintive* Tibullus, "poured forth their poetical effuſions in a full and "clear ſtream of deſcription." P. 161 of 1ſt ed. or p. 156 of 4th. This is the whole. The epithets are characteriſtic and appropriate, as will be ſeen by a paſſage in the ſecond volume, where the reader is ſuppoſed to be on his travels in Italy: "The Anio daſh-"ing its foamy ſurges through the craggy channels "of the rocks, and the hills of Tivoli, interſperſed "with orchards, olive-grounds, and corn-fields, *recal* "(ſo) Horace and *Catullus* to his remembrance. Theſe "ſcenes, ever endeared to learning and taſte, inſpired "*many* of the lively and feſtive Odes of the one, and "of the *tender and penſive Elegies of the other.*" P. 296 of 1ſt ed. or p. 318 of 4th. *Tender and penſive Elegies* is hardly the denomination we ſhould have expected for the poetry of Catullus, conſiſting chiefly of Hendecaſyllables, ſatyrical Epigrams, and Poems in Hexameter verſe. He ſeems here to have put on Tibullus's maſk,

maſk, juſt to furniſh out a contraſt with the other Bard of Tivoli. Horace, quite in his natural character, being l'Allegro, it was expedient that Catullus ſhould be Il Penſeroſo.

Out of the various Poems we have written by Catullus, there are only three, or four at the moſt, which can be called Elegies; viz. LX. ad Hortalum, ed. Barbou. LXI. de comâ Berenices; LXIII. ad Manlium; and perhaps LXX. ad Se ipſum. Out of this diminutive number, the LXIſt was inſpired by the reading of Callimachus, not by the rural ſcenery of his Tiburtan villa, and moreover is juſt as much a pathetic Poem as Pope's Rape of the Lock. The LXIIIrd has the faireſt claim to the appellation of a *tender and penſive Elegy*; but it was written from *Verona*, not among *the rocks and hills of Tivoli*; for ſo the Poet himſelf takes eſpecial care to inform us, ver. 27. Of the only two remaining, which both together make up preciſely fifty lines, Mr. K.'s criticiſm is entitled to the full benefit.

If it be ſuggeſted, that perhaps Catullus wrote many Elegies which have not been preſerved; and perhaps they were particularly tender and penſive; and perhaps the tender penſiveneſs of them was inſpired by the ſcenery on the banks of the Anio; to theſe imaginations, three-deep in conjecture, I think it a ſufficient anſwer to obſerve, that Quintilian does not reckon Catullus among the Elegiac Poets: *Elegia Græcos quoque provocamus, cujus mihi* terſus *atque elegans maxime videtur auctor Tibullus. Sunt qui Propertium malint. Ovidius utroque laſcivior: ſicut durior Gallus. Satyra quidem &c.——Iambus non ſane a Romanis celebratus eſt, ut proprium opus; a quibuſdam interpoſitus:* cujus acerbitas in Catullo, *Bibaculo, Horatio*, lib. x. i. But the modern

dern critic muſt undoubtedly be ſuppoſed to ſpeak of Elegies *extant*, not of Poems which probably never exiſted: and in either caſe, the ſubject of his diſcourſe is only one remove from a non-entity.

But Horace is the hero of the piece. In diſcourſing of Horace, the Author catches the ſpirit of poetry, and fairly ſtrikes off three anapæſtic lines: "Per-"haps there is no claſſic who pleaſes us more, or "pleaſes us ſo long. *He has charms for every age:* "*by the young he is read with delight, and by the old* "*he is rarely forgot.*" P. 162 of 1ſt ed. 156 of 4th. The account given of this his favourite poet's lyrical ſtyle is truly remarkable, not more for juſtneſs than originality of thinking: it may be gathered out of the two following paſſages by an eaſy compariſon.

P. 152 of 1ſt ed. 147 of 4th.

"In his Epiſtles and Satires, Horace is careleſs and "eaſy: in his *Odes* he indulges in *more flowing and* "*more complex periods.*" A few pages after, this lyrical Proteus ſlips on a new appearance, and is *conciſe.*

P. 161 of [redacted] ed. or p. 15[redacted] of [redacted].

"Horace ſuited the colours of his ſtyle to the nature "of his ſubjects: in his Epiſtles and Satires he is hu-"morous without coarſeneſs, and cenſorious without "aſperity, and in his *Odes* he is *conciſe*, ſplendid, and "*majeſtic.*"

Again; *ibid.*

"In his Odes, Horace ſeems to unite the *eaſe* of Ana-"creon to the *ſublimity* of Pindar." In the next ſentence but one the general character of Horace's ſtyle, is "*preciſion.*"

Upon the whole, we learn that flowing and complex periods may be conciſe; and that the eaſy, the ſublime,

lime, and the careleſs in writing may be characterized by preciſion.

P. 248 of 1ſt ed. p. 233 of 4th.

"*Geography* and *Chronology* are with the greateſt "propriety called the eyes of hiſtory, becauſe this me- "taphor expreſſes better than any other how effectually "they aſſiſt us as the proper inſtruments" (obſerve) "*to diſcern* the various actions and *revolutions of man-* "*kind*" [redacted].

Geography is happily deſcribed as "a ſcience which "gives us an accurate knowledge of the ſoils, pro- "ductions, *ſituations, cuſtoms*, and inhabitants *of the* "*terraqueous globe.*" p. 247, 1ſt ed. By the help of it "we remark the comparative dimenſions and the "boundaries of each kingdom and ſtate, the govern- "ments, forms of religion, *ſoils, productions*, manners "and cuſtoms, *by which the families of the earth are* "*diſtinguiſhed.*" p. 227 of 4th. It is difficult to ſay which of theſe two ſentences is the more correct in expreſſion. Pomponius Mela *de Situ orbis* does not furniſh [redacted] equivalent to *ſituations of the terraqueous globe.*

Without Chronology "we ſhall ignorantly admit "as an hiſtorical fact the pleaſing fiction of the Man- "tuan Bard, when he makes Dido contemporary with "Æneas; and *not detect* a ſimilar anachroniſm of "Shakeſpeare, when he introduces a *quotation from* "*Ariſtotle* into a ſpeech of *Hector.*" p. 247, 1ſt ed. If hereafter any one ſhall take Ariſtotle to be as ancient as the Trojan war, it will be his own fault; *moniti cave-ant.*

An author who brings in chronology to poetical criticiſm, may fairly be ſuppoſed a rigid annaliſt in his hiſtory. This remark will in the courſe of our enquiry apply itſelf.

[redacted]

In

In a geographical ſketch of Africa, it is ſaid "at the "extreme point of the Continent—the Cape of Good "Hope, the tribes of the Caffres with an *invincible* fe- "rocity, like the lions of their foreſts, *oppoſe the re-* "*ſtraints of civilization*, and *reſolutely perſiſt* in their ſa- "vage mode of life." p. 228 of 4th ed.

The only *reſtraints of civilization*, which the Caffres can have *oppoſed*, muſt be looked for in their communication with the Dutch ſettlement. But as that has been chiefly confined to an occaſional intercourſe with ſome of the colonial peaſantry in the way of an illicit trade, and has been utterly inſufficient to bring home to the natives the benefit of European ſociety; it is probable the Author alludes to the Hottentots, who are ſometimes, improperly, called a race of Caffres, and who are the only people that have been enough connected with the colony to derive from it the opportunities of civilized life. Now the Dutch, to improve the moral and phyſical ſtate of being in which they firſt found the Hottentot, partly by [a] force, and partly by fraud, diſpoſſeſſed him of his ſoil. The ſpecies of fraud employed for the purpoſe was ſuch as had a direct tendency to make him a Caliban in morals: it addicted him to the pleaſures, by affording him the means, of [b] inebriation. They next enſlaved him; and, according to the lateſt reports [c], are now endeavouring to whip and ſtarve him into a civilized being. The Caffre hitherto has only ſeen theſe wholeſome reſtraints

[a] Raynal, European Settlements, vol. i. Barrow, p. 7.

[b] Like the civilizers of old—

veſtro ſi munere tellus

* * * * * * * * * * *

Poculaque inventis Acheloia miſcuit uvis.

[c] Barrow's Travels, p. 144, 145.

at

at a diſtance, and ſhewn no diſpoſition to be improved by them,

Haud mihi vita
Eſt opus hac, ait, et valeas; me ſylva cavuſque
Tutus ab inſidiis tenui ſolabitur ervo.

And ſo *he reſolutely perſiſts in his ſavage mode of life with invincible ferocity.*

At the ſame time it deſerves conſideration, that a very ſenſible, well-informed traveller has recently given us a different view of Caffrarian manners. *It is a common idea,* he ſays, *induſtriouſly kept up in the colony, that the Kaffers are a ſavage, treacherous, and cruel people; a character as falſe as it is unmerited. Their moderation towards the Coloniſts, and all white people, has ſhewn itſelf on many occaſions; and if the inhabitants of the bordering parts of the colony had any ſenſe of honour, or feelings of gratitude, inſtead of aſſiſting to propagate, they would endeavour to ſuppreſs ſuch an idea.——The experiment of giving him a ſuitable education has not yet been made: but there are perhaps no unlettered people on the face of the earth whoſe manners and opinions have more the appearance of civilization than thoſe of the Kaffers.* Barrow, p. 208. *They have an harmonious language,* p. 218. and their numerals go on to a hundred; ſome proof of advanced intellect.

Which of the two repreſentations is moſt to be depended on, I have not the means of deciding, unleſs the oracle may be applied here,

Λιβύην μηλοτρόφον οἶδας ἄμεινον
Μὴ ἐλθὼν ἐλθόντος· ἄγαν ἄγαμαι σοφίην σεῦ.

HERODOTUS. lib. iv.

He

He next croſſes the Atlantic, and diſcovers countries where Columbus did not find them: the South-weſt "part (of America) includes the fertile provinces of "Mexico and Louiſiana." p. 229. They were not ſo ſituated formerly. Louiſiana has often changed its maſter, and now its place too.

After this new map of America, ſome general obſervations follow, *pertinent enough*: "Without a know-"ledge of Geography no reader can have a clear idea "of the ſcene where any occurrence takes place; but "is liable to the *groſſeſt miſtakes* by confounding one "part of the world with another. It is equally appli-"cable to modern as to ancient hiſtory; and intro-"duces the pleaſing *combination* of the old and preſent "names of *different* places, and the characters and "manners of the different inhabitants." p. 246 of 1ſt ed. 231 of 4th. There is ſo much novelty in the Engliſh of this latter period, that it is hardly perſpicuous. By *combination* appears to be meant, *compariſon*, or *reſemblance*, and by *different* places, the *ſame*, or *ſeveral* places.

The Chronological diſquiſitions occupy a full page; which is mentioned, that the reader may be aware, how large a portion of them is genuine diſcovery. After informing us that Rome was built B. C. 753, with a few other ſuch dates, the Author proceeds; "Pope "Gregory in 1582 reformed the Julian computation, as "he found that *the odd hours and minutes which complete "the year*, in the ſpace of a century make up nearly "a *whole day*, and from *not* being reckoned, the equi-"noxes and ſolſtices had gone back ten entire days." p. 232. That is to ſay,—*certain odd hours and minutes multiplied by a hundred make up a product of nearly twenty-*

twenty-four hours. Chronology and Arithmetic both improved at one ſtroke.—And further: "Theſe odd "hours and minutes, from *not* being reckoned," occaſioned the error of the Calendar. A diſcovery here too. For the error aroſe, not from their *not* being reckoned, but from their being *over*-reckoned. And further ſtill, theſe "*odd hours and minutes*" were juſt *eleven minutes.* (I omit a fraction, amounting to ſome ſeconds, becauſe the obſervations in Pope Gregory's time were not carried to extreme accuracy.) For the Julian Calendar making ordinary years to conſiſt of 365 days, and every fourth year of 366, thereby ſuppoſes the true ſolar year to conſiſt of 365 days, 6 hours. In Pope Gregory's time, the ſolar year was diſcovered to be not quite ſo long, but to contain 365 days, 5 hours, 49 minutes. Conſequently the Julian Calendar, by giving to each year eleven minutes *more* than was due, in a courſe of years was conſiderably *behind* the ſun: the difference, at eleven minutes a year, amounts to about three days in 400 years: and in the interval from the Council of Nice in A. D. 325 (*not from Julius Cæſar's time*) down to 1582, the difference had riſen to ten days: the ſun in that year, 1582, having actually reached the equinoctial on the 11th of March, whereas by the Calendar the equinox was given on the 21ſt.—The neceſſary correction was then applied, and care taken to make the Calendar in future keep time with the ſun.

But in the "Elements of General Knowledge" it is REFORMED, once more; for by this plain ſtatement of a very ſimple matter it will be ſeen, that the Author, while he pretends to explain the alterations made by Pope Gregory, in reality puts forward his own. The year in which Julius

Julius Cæſar introduced his improvements into the Calendar was called the year of *Confuſion:* by the new arrangements, *Confuſion is worſe confounded.*

The paragraph concludes with ſaying " the Old " Style was uſed till September 1752, when the New " was *adopted in all the Chriſtian countries of Europe.*"

By *all the Chriſtian countries of Europe,* the courteous reader muſt underſtand Great Britain and her dependencies, where the New Style was introduced by Act of Parliament in the year ſpecified. For the Popiſh countries, which we cannot well deny to be part of Chriſtendom, received it at once in 1582.

It was in the quality of *Pontifex Maximus* that Julius Cæſar brought his reformed mode of reckoning into civil uſe; the keeping of the Faſti, for an obvious reaſon, being entruſted to the Pontifices. The Roman Pontiff's authority procured acceptance for the New Style within his pale. But the perſons, by whoſe advice and ſkill the reformation was made, were in the firſt inſtance, Soſigenes; in the ſecond, Clavius and other learned men, expreſsly employed for the purpoſe. Something ſtill was left for a calculator of the nineteenth century; by whoſe aid

Magnus ab integro ſæclorum naſcitur ordo.

It is rightly obſerved by Dr. Johnſon, that " numeri- " cal enquiries give entertainment in ſolitude by the " practice, and reputation in public by the effect:" quoted in *Elements of General Knowledge.*

As Geography and Chronology are only ſubſervient helps to Hiſtory, ſo the diſcoveries in them we have been conſidering, though not without their intrinſic value, are only introductory to the more important illuſtrations which Hiſtory in all its branches, of Ancient,

and Modern, Grecian, Roman, and Engliſh, hath received from the ſame improving hand.

Hiſtory of Greece.

OF the diſcoveries now to be mentioned, thoſe which relate to the hiſtory of the Peloponneſian war will be ſet in the cleareſt light, if I place by the ſide of them the * *parallel paſſages* of Thucydides. Thoſe relating to other parts of Grecian hiſtory cannot be ſhewn ſo ſimply; a brief comment muſt be added to each, for the ſake of elucidation.

It ſhould be premiſed, that Mr. K. ſpeaks honourably of Thucydides; and that he often cites his work in the margin, as if for countenance and ſupport, which is the common purpoſe of marginal reference. To ſpeak well of a writer while you differ from him in eſſential points, certainly is generous. To quote him, while you give a narrative of facts directly contradictory to him, is to fly in the face of his authority, and can be done only by way of defiance.

Theſe two authors deal very differently with the Piſiſtratidæ, and repreſent their character and conduct with different degrees of favour. As it is an intereſting topic of Athenian ſtory, and lies in my way, I will ſet down what each of them has ſaid upon it; and then proceed to "the war of Peloponne-"ſus."

* By parallel paſſages is commonly meant thoſe which in ſenſe coincide. But I am ſpeaking of paſſages, which, moſt of them, *are ſo far from coinciding, that they have not the leaſt tendency to meet:* and therefore [redacted] parallel.

P.

P. 327 of 1ſt ed. 301 of 4th.

" Fully convinced how much ſuch employments " would contribute to the welfare of his country, " Solon gave the greateſt encouragement to agricul- " ture and commerce; and thus pointed out to his " countrymen, the true and permanent ſources of " comfort and opulence. Such was the liberal ſpirit " of his laws, that the rich, while they exerted power, " could not oppreſs the poor, who were allowed " the enjoyment of conſiderable privileges. The ty- " rant Piſiſtratus and his ſucceſſors *infringed this* " *fair and equitable plan of government.*" Thus the Piſiſtratidæ are diſmiſſed, without one word more, either to particularize, or qualify the ill here ſpoken of them.

Thucydides ſeems to have thought juſtice was due even to tyrants. Καὶ ἐπετήδευσαν ἐπιπλεῖστον δὴ τύραννοι οὗτοι ἀρετὴν καὶ ξύνεσιν, καὶ Ἀθηναίους εἰκοστὴν μόνον πρασσόμενοι τῶν γιγνομένων, τήν τε πόλιν αὐτῶν καλῶς διεκόσμησαν, καὶ τοὺς πολέμους διέφερον, καὶ ἐς τὰ ἱερὰ ἔθυον. ΤΑ ΔΕ ΑΛΛΑ ΑΤΤΗ Η ΠΟΛΙΣ ΤΟΙΣ ΠΡΙΝ ΚΕΙΜΕΝΟΙΣ ΝΟΜΟΙΣ ΕΧΡΗΤΟ, πλὴν καθόσον ἀεὶ τινὰ ΕΠΕΜΕΛΟΝΤΟ σφῶν αὐτῶν ἐν ταῖς ἀρχαῖς εἶναι. Καὶ ἄλλοι τε αὐτῶν ἦρξαν τὴν ἐνιαύσιον Ἀθηναίοις ἀρχὴν &c. lib. vi. cap. 54. Of Hipparchus individually he ſays, Οὐδὲ γὰρ τὴν ἄλλην ἀρχὴν ἐπαχθὴς ἦν ἐς τοὺς πολλούς, ἀλλ' ἀνεπιφθόνως κατεσήσατο. *ibid.* Herodotus, p. 25. ed. Steph. 2. ΕΠΙ ΤΕ ΤΟΙΣΙ ΚΑΤΕΣΤΕΩΣΙ ΕΜΕΝΕ (Piſiſtratus) τὴν πόλιν κοσμέων καλῶς τε καὶ εὖ. Ariſtotle in his *Politics* has preſerved an anecdote, which, whether true or falſe, would ſcarcely have been current, if the *temper* of the uſurpation had not been mild to the laſt degree—φασὶ δὲ καὶ Πεισίστρατον ὑπομεῖναί ποτε προσκληθέντα δίκην εἰς Ἄρειον πάγον. p. 164. ed. Victorii. Plutarch (in Solone, p. 96.) confirms

the ſtatement of the two hiſtorians, and repeats the anecdote told by Ariſtotle. Plato, in his Hipparchus, p. 229. ed. Serrani, refers to a received notion, that the power of the Piſiſtratidæ had brought back the golden age. In ſhort, they ſeem to have had nothing of the tyrant in them, beſides the name, till after the death of Hipparchus, and left the conſtitution unaltered in its principles; if Athenians may be heard, writing of the affairs of Athens.

P. 361 of 1ſt ed. 332 of 4th.

"The memorable war of Peloponneſus derived its "origin from the ambition of the Athenians, WHO "WERE DESIROUS OF HUMBLING THE PRIDE OF "SPARTA, AND MAKING THEIR OWN CITY THE "CENTRE OF GRECIAN DOMINION."

This ſentence, according to every rule of interpretation, muſt be underſtood to ſay the Athenians were the party who made the attack. They reſolved, it ſhould ſeem, to humble the pride of Sparta, and reduce her to the condition of their other tributary dependants; and to accompliſh this end, commenced the Peloponneſian war.

Thucydides, beſides detailing the proximate cauſes and occaſions of the war, takes alſo a larger view of things, and aſcribes it in its remote origin to the ambition of the Athenians, but that ambition operating in a very different manner than is intimated by Mr. K. to the production of the quarrel. Their ambition, or, to ſpeak more truly the language of Thucydides, their power, without ever leading them to any direct aſſault upon Sparta, excited however the fears of the Spartans. The latter, by an anticipation of the danger, began to provide for their ſafety at the hazard of a war. They were the movers of the conteſt. With them

them the queſtion had been, whether they ſhould commence hoſtilities; with the Athenians it had been, whether they ſhould make conceſſions. Τὴν μὲν γὰρ ἀληθεστάτην πρόφασιν, ἀφανεστάτην δὲ λόγῳ, τὰς Ἀθηναίους ἡγεμαν μεγάλους γιγνομένους, καὶ φόβον παρέχοντας τοῖς Λακεδαιμονίοις ἀναγκάσαι ἐς τὸ πολεμεῖν. lib. i. cap. 23. Ἀφανεστάτην is a word Thucydides never could have employed in explaining the origin of the war, if he had ſeen it in the ſame light as the modern hiſtorian.—Ἐψηφίσαντο δὲ οἱ Λακεδαιμόνιοι τὰς σπονδὰς λελύσθαι, καὶ πολεμητέα εἶναι, οὐ τοσοῦτον τῶν ξυμμάχων πεισθέντες τοῖς λόγοις, ὅσον φοβούμενοι τοὺς Ἀθηναίους μὴ ἐπὶ μεῖζον δυνηθῶσιν, ὁρῶντες αὐτοῖς τὰ πολλὰ τῆς Ἑλλάδος ὑποχειρία ἤδη ὄντα. ejuſdem lib. cap. 88. Compare cap. 118. and cap. 8. lib. ii.

The pride of Sparta, as arbitreſs in the affairs of Greece, *had been bumbled* long ago. *Firſt*, by the unparalleled ſervices the Athenians had rendered to the common cauſe againſt the Perſian. The reputation of theſe ſervices was the baſis of their power. The confidence and the gratitude of the ſtates they had delivered from a foreign yoke, called them to the poſt of honour and preeminence they had ſo well earned. Thucyd. lib. i. 95.--*Secondly*, by the miſconduct of Pauſanias, and the perſonal virtues, on the other ſide, of Cimon and Ariſtides. Ariſtides, ſays Plutarch, ἔλαθε τῶν Λακεδαιμονίων, ἐχ ὅπλοις, οὐδὲ ναυσὶν, οὐδ' ἵπποις, εὐγνωμοσύνῃ δὲ καὶ πολιτείᾳ, τὴν ἡγεμονίαν παρελόμενος, p. 332.—*And likewiſe*, by the nature of the warfare carried on againſt the Perſians, after the battle of Platæa. It was a naval war; in which Athens could not but take the lead. The ſubſequent progreſs and eſtabliſhment of the Athenian power muſt be traced in the firſt book of Thucydides.

In the next ſentence,—" As the Athenians poſſeſſed " only a territory of 86 ſquare leagues, while that of the

" Spartans conſiſted of 250, they were compelled to make " the moſt vigorous exertions, TO COUNTERBALANCE, " BY EVERY MEANS, THE SUPERIOR RESOURCES OF " THEIR RIVALS." Thucydides endeavours to make us believe the ſuperiority of reſources lay on the other ſide. Lib. i. cap. 80. *πρὸς μὲν γὰρ τοὺς Πελοποννησίους, καὶ τοὺς ἀσυγκίτονας παρόμοιος ἡμῶν ἡ ἀλκὴ* (it is Archidamus who ſpeaks: he tells us a plain tale, ſomewhat long for a Spartan) *καὶ διὰ ταχέων οἷόν τε ἐφ' ἕκαστα ἐλθεῖν· πρὸς δὲ ἄνδρας οἳ γῆν τε ἑκὰς ἔχουσι, καὶ προσέτι θαλάσσης ἐμπειρότατοί εἰσι, καὶ τοῖς ἄλλοις ἅπασιν ἄριστα ἐξήρτυνται, πλούτῳ τε ἰδίῳ καὶ δημοσίῳ, καὶ ναυσὶ, καὶ ἵπποις, καὶ ὅπλοις, καὶ ὄχλῳ, ὅσος οὐκ ἐν ἄλλῳ ἑνί γε χωρίῳ Ἑλληνικῷ ἐστὶν· ἔτι δὲ καὶ ξυμμάχων πολλοὺς φόρου ὑποτελεῖς ἔχουσι· πῶς χρὴ πρὸς τούτους ῥᾳδίως πόλεμον ἄρασθαι, καὶ τίνι πιστεύσαντας, ἀπαρασκεύους ἐπειχθῆναι; πότερον ταῖς ναυσίν; ἀλλ' ἥσσους ἐσμέν· εἰ δὲ μελετήσομεν, καὶ ἀντιπαρασκευασθησόμεθα, χρόνος ἐνέσται· ἀλλὰ τοῖς χρήμασιν; ἀλλὰ πολλῷ ἔτι πλέον τούτῳ ἐλλείπομεν, καὶ οὔτε ἐν κοινῷ ἔχομεν, οὔτε ἑτοίμως ἐκ τῶν ἰδίων φέρομεν*, &c. If ſuch a paſſage need any further confirmation, it is corroborated by the ſpeech of Pericles, cap. 141, 142. ejuſdem libri; by Polybius, lib. vi. 47; by Ariſtotle, Polit. p. 51. ed. Victorii; by Xenophon de Cyri Exped. lib. vii. p. 396. ed. Paris. Their combined teſtimony, I confeſs, ſhakes my reliance on a ſingle modern authority.

The Hiſtorian continues, "To the diſgrace of a peo- " ple ſo refined and civilized, this war was carried on " with the ferocity of Barbarians, and preſented a wide " ſcene of calamity and diſtreſs, of cabal and civil diſ- " cord, of miſconduct and cruelty. Athens was deſo- " lated by a peſtilential fever, far more deſtructive " than the ſword of the enemy; *yet it tended not to* " *fix the volatile temper of her citizens upon any meaſures* " *of peace.*"

From whatever ſources Thucydides derived his information,

formation, he differs, as uſual, altogether from our Author. He was in Athens, we know, while the diſeaſe prevailed, and was one of the ſufferers. It is not impoſſible therefore but he might actually ſee the effects of the malady on the minds and ſpirits of his countrymen; and perhaps give his vote in the public aſſembly, or even take a part in the debate, when it was propoſed to make overtures of peace: for, according to him, ſuch a meaſure was not only propoſed, but adopted. *Οἱ Ἀθηναῖοι ὡς—ἡ νόσος ἐπέκειτο ἅμα καὶ ὁ πόλεμος, ἠλλοίωντο τὰς γνώμας· καὶ τὸν μὲν Περικλέα ἐν αἰτίᾳ εἶχον—πρὸς δε τοὺς Λακεδαιμονίους ὥρμηντο ξυγχωρεῖν, καὶ πρέσβεις τινὰς πέμψαντες ὡς αὐτὲς, ἄπρακτοι ἐγένοντο. Πανταχόθεν τε τῇ γνώμῃ ἄποροι καθεςῶτες, ἐνέκειντο τῷ Περικλεῖ.* lib. ii. 59. A ſpeech is ſubjoined, put in the mouth of Pericles: whereby it appears, unleſs the orator combats a phantom, that the Athenians were dejected in the extreme, creſtfallen, and ready to make any conceſſions for peace.

Ibid.

The next ſentence, "The capricious Alcibiades held "forth the poſſeſſion of Sicily as a deſirable object of "conqueſt. To achieve this enterpriſe, the moſt ſplen- "did and powerful fleet that ever left the harbour of "Athens ſailed for the bay of Syracuſe under *his* com- "mand. Becoming a prey to the intrigues of faction, "he abandoned the expedition, and *by flight ſhunned* "*the fate to which he was ſentenced.*"

The Greek hiſtorians all agree in ſtating, Firſt, That the fleet ſailed under the command of three. Whatever may be thought of Lamachus, ſurely Nicias is a perſonage too conſiderable to be excluded.

Secondly, That Alcibiades did not fly from a *ſentence*, but from a *trial*. The public veſſel, (the *ναῦς Σαλαμινία*)

went to ſummon him home to anſwer the charges brought againſt him. When he did not appear, οἱ Ἀθηναῖοι ἐρήμῃ δίκῃ θάνατον κατέγνωσαν αὐτοῦ τε καὶ τῶν μετ' ἐκείνου.

P. 364 of 1ſt ed. or 334 of 4th.

"To the people Pericles looked for diſtinctions and "honours; and to them he ſacrificed the principles of "the ancient conſtitution."

With this reflection upon the political character of Pericles, it may be uſeful to compare another, made by the Greek author who has already been ſo often quoted; ὅτι ἐκεῖνος μὲν δυναλὸς ὢν τῷ τε ἀξιώματι καὶ τῇ γνώμῃ—καλεῖχε τὸ πλῆθος ἐλευθέρως, καὶ οὐκ ἤγετο μᾶλλον ὑπ' αὐτοῦ ἢ αὐτὸς ἦγε, διὰ τὸ μὴ κτώμενος ἐξ οὐ προσηκόντων τὴν δύναμιν πρὸς ἡδονήν τι λέγειν, ἀλλ' ἔχων ἐπ' ἀξιώσει καὶ πρὸς ὀργήν τι ἀντειπεῖν. Lib. ii. cap. 65. Conf. Demoſthenem Olymp. 3. It is a point however, which I think needs a more exact diſcuſſion than comes within the plan of this brief comment.

P. 364 of 1ſt ed. or 335 of 4th.

"But, fortunately for his reputation, he (Pericles) has "the teſtimony of the moſt unbiaſſed men in his fa-"vour; for, from the high encomium of Socrates, the "anecdotes of Plutarch, and *the candid and honourable* "*teſtimony of Thucydides, who was baniſhed at his inſti-*"*gation*, we may juſtly conclude," &c.

By the tenor of this ſentence Mr. K. would induce a belief that the great hiſtorian was baniſhed by the procurement of Pericles. If ſuch be his meaning; and there is moſt convincing reaſon to think it is;—or if ſomething elſe be meant—; moſt certainly the claſſes, for

for whom his work is chiefly intended, have been misled by the expressions; nor could it fail to happen otherwise.

Besides the historian, there was another Athenian, named Thucydides, son of Milesias, of noble birth; whose credit, eloquence and talents, well qualified him to be the leader of the Aristocratical party, and the antagonist of Pericles. Their political contest ended in a trial of strength by the usual mode of Ostracism. Thucydides was defeated; and may be said, in a latitude of phrase, to have been exiled at the *instigation* of a man, who did his endeavours to throw a sentence upon his adversary, which must otherwise have fallen upon himself: τέλος δὲ πρὸς τὸν Θουκυδίδην εἰς ἀγῶνα περὶ τȣ̃ ὀςράκȣ καταςὰς καὶ ΔΙΑΚΙΝΔΥΝΕΥΣΑΣ, ἐκεῖνον μὲν ἐξέβαλε, κατέλυσε δὲ τὴν ἀντιτεταγμένην ἑταιρείαν. Plutarchus in Pericle, p. 161. This took place twelve years before the beginning of the Peloponnesian war. A pointed saying of this Thucydides is preserved in Plutarch, which may, perhaps, in a loose way of expression, be called "a *candid* and honourable testimony in favour of Pericles." Being asked by Archidamus, king of Sparta, πότερον αὐτὸς ἢ Περικλῆς παλάιει βελτίον, Ὅταν (εἶπεν) ἐγὼ καταβάλω παλαίων, ἐκεῖνος ἀντιλέγων ὡς ȣ̀ πέπτωκε, νικᾷ, καὶ μεταπείθει τοὺς ὁρῶντας.

Thucydides the historian was banished for want of success in a command in the eighth year of the Peloponnesian war; five years after the death of Pericles. See lib. iv. 107. v. 26. of his History, compared with ii. 65. This writer, a man of some gravity, and who does not scatter praise indiscriminately, or in excess, has left us not simply a *candid*, but a most splendid testimony to the virtues, the talents, the noble mind of Pericles.

To

To ſupport the character of Pericles, the Author of the *Elements of General Knowledge* collects "the teſti-"monies of the moſt unbiaſſed men in his favour:" and to "the encomium of Socrates," "and the anec-"dotes of Plutarch," he joins "the honourable teſti-"mony of Thucydides." Now either, the very beſt, the fulleſt, and moſt notorious evidence that could be adduced is quite omitted; an omiſſion we cannot well ſuppoſe; or, the Thucydides here ſpoken of is Thucydides the hiſtorian: in which caſe, Pericles will exert an act of power five years after his death.

P. 333 of 1ſt ed. or p. 306 of 4th.

"At a later period, the aſtoniſhing retreat of the ten "thouſand, who had eſpouſed the cauſe of the younger "Cyrus againſt his brother Artaxerxes, under the com-"mand of the *youthful* Xenophon, through a long track "of hoſtile country," &c.

To the words "youthful Xenophon" is annexed a note, "B. C. 354." There is ſome difficulty in determining what was Xenophon's age when he conducted the Retreat; but in the year B. C. 354, which is forty-ſix years ſubſequent to the Retreat, is he the youthful Xenophon ſtill? Has he been dipt in Medea's cauldron? or what can be the import of that myſterious chronology?

The ten thouſand are ſaid to "have eſpouſed the "cauſe of the younger Cyrus againſt his brother Ar-"taxerxes." They fought for him, it is true: but the aim and deſign of the expedition was purpoſely kept a ſecret from them till they were pretty far advanced in it: and when a diſcloſure was made, they were induced to proceed in it, not from any zeal for the cauſe and intereſts of Cyrus, but from a reſpect to their

their military character, and partly too from the hopes of liberal remuneration. Anab. lib. iii. p. 295. ed. Paris. ἐπεὶ μέν τοι εἰς Κιλικίαν ἦλθον, σαφὲς πᾶσιν ἐδόκει εἶναι, ὅτι ὁ στόλος εἴη ἐπὶ βασιλέα· φοβούμενοι δὲ τὴν ὁδὸν καὶ ἄκοντες, ὅμως οἱ πολλοὶ δι' αἰσχύνην καὶ ἀλλήλων καὶ Κύρου συνηκολούθησαν. Clearchus, in his ſpeech to Tiſſaphernes, fully diſavows on the part of the Greeks all affection for the cauſe of Cyrus; Ἡμεῖς ἔρχεσθε συνήλθομεν ὡς βασιλεῖ πολεμήσοντες, οὔτ' ἐπορευόμεθα ἐπὶ βασιλέα· ἀλλὰ πολλὰς προφάσεις Κῦρος εὗρισκεν, ὡς καὶ σὺ εὖ οἶσθα, ἵνα ὑμᾶς τε ἀπαρασκευάστους λάβοι, καὶ ἡμᾶς ἐνθάδε ἀναγάγοι. p. 280. Cyrus, in diſſembling the true object of the expedition, wiſhed to deceive the Greeks as well as Artaxerxes: and when they at laſt conſented to follow him againſt the king, they followed him as military, not as political allies; and fought for his perſon and his pay, not for his cauſe. In making this diſtinction there is neither a fanciful, nor a needleſs refinement. It is abſolutely neceſſary for the honour of Clearchus; and without it the firſt book of the Anabaſis is unintelligible.

In the œconomy of this Grecian hiſtory you will find ſome of the principal characters are brought upon the ſtage long after their time, like θεοὶ ἀπὸ μηχανῆς, to win a poſthumous victory, or act ſome other diſtinguiſhed part. Thus in the next paragraph, Cimon comes forward to vindicate the honour of his country, at a moment when you would little expect him;

P. 365 of 1ſt ed. or 335 of 4th.

"After the triumph of Lyſander, Thraſybulus, with "a ſmall band of friends, effected the expulſion of "the thirty tyrants, and received an olive crown as "the ſole reward of this heroic action. Cimon vindi- "cated the honour of his diſgraced country, and, after "a ſignal defeat of the Lacedæmonian navy, re-eſta- "bliſhed its ancient government."

Cimon

Cimon (peace to his aſhes) died ſome twenty years before the beginning of the Peloponneſian war, and conſequently about fifty years before the expulſion of the tyrants. The date of his death is no ſecret; it happened in a great [a] expedition againſt Cyprus, B. C. 449[b]. preciſely fifty-five years before this "ſignal defeat of the Lace-"dæmonian navy." He was an excellent man while he lived, and did great things for his country; but I have my doubts whether his ſhade won the battle of Cnidus. See Xenophon's Hellenics, p. 518. ed. Paris. or the 9th of the lives of Corn. Nepos.

By a ſimilar piece of art, *Theſeus* is employed in the battle of Salamis, and "his triumphant fleet returns "loaded with the ſpoils of the Perſians to the renown-"ed port of Athens." P. 374 of 1ſt ed. Here are ſeven or eight centuries of anachroniſm. To be ſure, Theſeus was one of the ἡμίθεοι, or ἥρωες ἀγαυοί.

Ibid. 1ſt ed. or p. 343 of 4th.

"On the abrupt and craggy rock of the Acropolis was "erected the magnificent temple of Minerva, famed "for the *golden ſtatue*, which was one of the choiceſt "productions of Phidias. It is now imperfectly re-"preſented only by huge maſſes of marble."

"The magnificent temple of Minerva," the Parthenon, was indeed famed for a ſtatue of that goddeſs, one of the nobleſt works of Phidias. It is here ſaid to have been a golden ſtatue: an ivory one, the Antients chooſe rather to call it. There was, I allow, a great quantity of gold, no leſs than forty talents, employed in the work: but it was all diſpoſed about the armour and accompaniments, and could be removed at pleaſure, as Pericles

[a] Thucydides and Plutarch. [b] Blair.

once

once propoſed doing, without any injury to the ſtatue. Thucyd. ii. 13. τῆς θεᾶ τοῖς περικειμένοις χρυσίοις—καὶ περιάιρετὸν εἶναι ἅπαν. The whole figure, twenty-ſix cubits in height, was of Ivory. Pliny, lib. xxxiv. 19. *Phidias præter Jovem Olympium, quem nemo æmulatur, fecit et* ex ebore æque *Minervam Athenis, quæ eſt in Parthenone aſtans.* In lib. xxxvi. cap. 4. *Neque ad hoc Jovis Olympii pulchritudine utemur, non Minervæ Athenis factæ amplitudine, cum ſit ea cubitorum viginti ſex*; ebore hæc et auro conſtat: &c. On the firſt of theſe two paſſages Harduin quotes a couplet from Ovid; iv. Eleg. de Ponto, i. 31.

Arcis ut Actææ, vel eburna, *vel ærea cuſtos,*
Bellica Phidiaca ſtat Dea facta manu.

Strabo, p. 606. ed. Almel. ὁ Παρθενὼν ὃν ἐποίησεν Ἰκτῖνος, ἐν ᾧ τὸ τῆ Φειδίᾳ ἔργον ἐλεφάντινον, ἡ Ἀθηνᾶ. Before Phidias began the work, the public opinion was taken upon the choice of the materials. Athenienſes *Phidiam tulerunt, quamdiu is marmore potius quam* ebore *Minervam fieri debere dicebat, quod diutius nitor eſſet manſurus: ſed ut adjecit, et vilius, tacere juſſerunt.* Valer. Max. lib. i. Gold and Ivory were choſen: and the Artiſt made an ivory ſtatue with decorations of gold. But Mr. K. won't let the Athenians have their ſtatue made exactly of what they like.

P. 368 of 1ſt ed. or 337 of 4th.

"The exploits of Alexander the Great, *who under-*
"*took his expedition againſt Darius with a view to*
"*avenge the wrongs of Greece,* form an intereſting por-
"tion of this period of hiſtory."

This view of Alexander's motives in undertaking his Perſian expedition will probably be thought equally true

true and profound.—It is the only explication of them Mr. K. has given.

Philip and Alexander were ambitious of empire; but to conquer they muſt have armies; and the conqueſt of Perſia was to be achieved only by the diſciplined valour of Greeks. To engage the Greeks therefore, heart and hand, in their ſcheme of ambition, they gave it a colouring ſuited to the national feelings of that people. The old quarrel between Greece and Perſia

(*Nec dum etiam cauſſæ irarum ſævique dolores*
Exciderant animo)

was the ſtock upon which they choſe to graft their own plans of conqueſt.

In their general conduct, Philip and Alexander I conceive to have followed the ſame line of policy. They both ſet out with reducing Greece; which was the right end to begin at: both procured themſelves to be appointed generaliſſimos of the Grecian forces, upon the ſame pretence, of avenging the wrongs of a country, which they had juſt *conquered*, and which, while independent, took a pride in diſowning all kindred with a Macedonian. Philip had made preparations for carrying the war into Aſia; and

The ſon completed what the ſire began.

But had it equally ſuited the policy of Philip and Alexander to point the arms of Perſia againſt Greece, would they not as readily have done it? and ſeen with equal pleaſure

Ultro Aſiam magno Pelopea ad mœnia bello
Venturam.

My

My reading has not furniſhed me with any reaſon to doubt they would: and, unleſs by a few of the Greeks, I don't imagine Alexander was ever believed, when he declared an intereſt in the wrongs of Greece, to be his motive for attacking Darius.

P. 369 of 1ſt ed. or 339 of 4th.

"*Some time after his death*" (Alexander's) "the "Athenians ſolicited the protection of the Romans to "ſhelter them from the oppreſſion of Philip, *the ſecond* "*of that name*, king of Macedon." So again p. 409 of 1ſt ed. "*Philip the ſecond of Macedon*, when at war with "the Romans." So alſo p. 373 of 4th ed.

Firſt, By "*ſome time* after Alexander's death" the reader muſt underſtand a hundred and twenty years. The Author gets over his ground at very long ſtrides,

And ere he ſtarts, a hundred years are loſt.

It is not at all unuſual with him to write the hiſtory of fifty years in one ſentence; to ingulph another fifty in the tranſition, and ſo commence the ſecond ſentence with a new century.

Secondly, He has ſtruck two kings or more out of the royal line of Macedon. For there were three at leaſt of the name before the Philip who had concerns with the Romans: viz. Philip the father of Alexander, whoſe royalties I ſhould have thought ſecured by his own greatneſs, as well as that of his ſon; and an older Philip [a], whoſe title ſeemed good on the footing of ancient and long poſſeſſion. This latter Philip reigned 38 years [b], and dying left an infant child for his ſucceſſor, named Æropus. The infant began his reign

[a] Herodotus, lib. viii. p. 580. ed. H. Steph. [b] Euſebii Chronicon.

with

with a victory; he was carried into the field againſt the Illyrians in his cradle, and by his preſence animated the Macedonian army with a courage, which decided the fortune of the day. Theſe are two Philips, who never had had their crown and dignity diſputed before. A third is Aridæus, the immediate ſucceſſor of Alexander the Great in the kingdom of Macedon; for he too took the name of Philip when he became king. A fourth is Philip the ſon of Caſſander; he reigned but a ſhort time, and is therefore ſometimes paſſed over in the liſt of Macedonian kings. Plutarch and Juſtin however are more reſpectful to his memory, the one in Demetrio p. 905. the other lib. xv. 4. So that Philip "the ſecond" was the fourth, or fifth, of the name.

There is a ſort of hiſtorical jacobiniſm in thus diſturbing the titles of departed princes. But I leave the matter to the care of Herodotus, Juſtin, Euſebius, and other guardians of Macedonian heraldry.

To make ſome amends for this, the Author, as will be ſhewn hereafter, like another Warwick, creates a new emperor of Rome.

P. 380 of 1ſt ed. or p. 348 of 4th.

"For the aſſiſtance of the memory in chronological "arrangements, we may diſtinguiſh the remarkable "periods of *Grecian* hiſtory by *four* memorable epochs. "The firſt is the age of *Solon*, or the eſtabliſhment of "*the laws*, B. C. 594; the ſecond is the age of *Ariſti-*"*des*, or of martial glory, B. C. 480; the third of *Pe-*"*ricles*, or of luxury and the arts, B. C. 430; and the "fourth that of *Mahomet* XI. or complete degrada-"tion, A. C. 1453."

They who recollect that the valour which bled at Ther-

Thermopylæ was formed by the laws of Lycurgus, will be ſurpriſed and concerned to ſee him now degraded from the claſs of Legiſlators, and [a]thrown aſide to make room for Mahomet the ſecond. And this hard meaſure is the more ſurpriſing after ſome preceding commendations of his legiſlative wiſdom. The ſolution of the ænigma muſt be ſought in *the Travels of Anacharſis*; to which Mr. K. diſcreetly avoids making any reference on the occaſion :—

In his Introduction to Anacharſis's Travels, Barthelemy, in taking a view of the hiſtory of the Athenians, obſerves, their hiſtory does not properly begin till about 150 years after the firſt Olympiad. It will include only 300 years, if brought down to the time of the ſuppoſed travels; and not more than 200, if to the taking of Athens. On y voit en des intervalles aſſez marqués, les commencemens, les progrès, et la décadence *de leur empire*. Qu'il me ſoit permis de déſigner ces intervalles par des caractères particuliers. Je nommerai le premier, le ſiècle de *Solon*, ou *des loix:* le ſecond, le ſiècle de *Thémiſtocle* et *d'Ariſtide*; c'eſt celui *de la gloire:* le troiſième, celui de *Péricle*; c'eſt celui *du luxe* et *des arts*. This is contained in a preface half a page long, prefixed to the ſecond part of the Introduction.

So it appears that the epochs of a limited portion of *Athenian* hiſtory have been taken and uſed as a convenient chronological frame-work to the whole hiſtory of Greece; Mahomet the ſecond being employed to hold up the ſweeping overplus of eighteen centuries from Pericles downward. [a]Λακεδαιμόνιοι ἃ χαίρουσιν ἄν τις αὐτοῖς ἀπὸ Σόλωνος τοὺς ἄρχοντας τοὺς ἡμετέρους καταλέγῃ, ſays Socrates to Hippias the Sophiſt. (apud Platonem.)

P. 373 of 1ſt ed. or p. 342 of 4th ed.

"In *the fourteenth* century Greece yielded to the "victorious arms of Mahomet the ſecond; and conti- "nues in the poſſeſſion of the Turks to this day."

By "the *fourteenth*" underſtand the *fifteenth* century. It is a figure of ſpeech. The perſonal homonymy reminds me of another paſſage where the ſame figure is employed:

P. 267 of 4th ed.

"Mahomet the founder of a new religion in Arabia, "the acute and determined enemy both of Jews and "Chriſtians, who was raiſed up—to be the ſcourge of "the degenerate *Chriſtians of the ſixth century*."

Sixth for *ſeventh*. Beſides, the whole phraſe is an amplification. For the impoſtor himſelf did not propagate his falſehood much, if at all, beyond the limits of Arabia by the ſword. Prideaux[a] mentions one deſultory expedition made into Syria: the reſt of his attempts are all, I think, upon cities or tribes of Arabs: and his treatment of the Chriſtians, excluſively, was mild and favourable. It was under the ſucceſſors of Mahomet that the Chriſtian world was oppreſſed by the Mahometan arms. The hiſtory of his three immediate ſucceſſors is given in "Ockley's Saracens," down to the year 655 of the Chriſtian æra: a book which Mr. K. has claſſed, in his *Liſt of Books*, under the article, Modern Hiſtory, though, according to his diviſion, Modern Hiſtory does not begin till the reign of Charlemagne in the year 800.

[a] Life of Mahomet.

The

The *Hiſtory of Rome* begins thus,

P. 385 of 1ſt ed. or 352 4th.

"With reſpect to the eminent character and the "political importance of the Romans, their hiſtory is "more ſplendid than that of any other country. Like "the ſculptured column of Trajan, it is a monument "of triumphs. It is more *uniform* than that of Greece, "diſplays *greater viciſſitudes* of affairs, and records the "lives of an equal, if not a greater number of illuſtri-"ous warriors and ſtateſmen," &c.

Is there not an example here of the ὀξύμωρον? *Uniform in viciſſitudes.*

P. 388 of 1ſt ed. or 354 of 4th.

"The ready communication between one province "and another was equally ſecured by ſea and by land: "and *the fleets which anchored in the port of Oſtia* were "prepared to carry the Imperial arms to the moſt diſ-"tant coaſts."

The Author has aſſembled the Roman fleets in the port of Oſtia, by the mere force of *diſcovery*, for the entertainment of his readers. They did not uſually anchor in that port. They had two permanent ſtations, Ravenna on the Adriatic, and Miſenum on the Tuſcan ſea. It is a fact too notorious to be inſiſted on. I will only add, that claſſis Ravennas, and claſſis Miſenenſis are *ſtanding* phraſes in Roman Hiſtory; and ſubjoin a deciſive quotation from Tacitus: *Italiam utroque mari duæ claſſes, Miſenum apud et Ravennam, proximumque Galliæ litus roſtratæ naves præſidebant, quas*, &c. It ſtands the firſt ſentence in a formal detail of the military force of the empire, as regulated and diſtributed under Tiberius. Annal. iv. 5. This diſpoſition of the fleets was made by Auguſtus. See Sueton. Octav. 49. Another

ſmaller naval force was ſtationed by him at Forum Julii, (Frejus) to which Tacitus alludes.

P. 389 of 1ſt ed. or 355 of 4th ed.

"The empire was ſuppoſed to contain above ſixteen "hundred thouſand ſquare miles, for the moſt part of "fertile and well cultivated land."

This is taken from Gibbon; who took it from Templeman. Gibbon adds a ſly note; *I diſtruſt both the Doctor's maps and his learning*. Mr. K. with more good manners, ſays not a word to leſſen the value, or impeach the credit, of borrowed information.

He proceeds, "It included Spain and Portugal, "Gaul and Britain, Italy, GERMANY, HUNGARY, "TRANSYLVANIA, Thrace, Macedonia, Greece, the "provinces of Aſia minor, Pontus, Bithynia, Cilicia, "Syria, Phœnicia, Paleſtine, Egypt, Mauritania, and "*Dacia*."

This is a map of the Roman Empire, but materially altered;

Firſt, Mr. K. has conquered great part of Germany for the Romans. They never thought of reducing it into a province, but were contented with making the Rhine and the Danube their frontiers in that quarter; nor could they ever make any impreſſion upon the country. Tacitus ſays, *Germani triumphati magis quam victi*. Velleius Paterculus, however given to flattery, dares not to place Germany in his liſt of provinces. lib. ii. 38. In his elogium upon Druſus and Tiberius Nero, lib. ii. 97. though he very much magnifies their ſucceſſes, he is obliged to put in an *almoſt*, when he mentions the conqueſt of Germany. Horace is more honeſt, and attributes to them the reduction merely of Vindelicia and Rhætia, both ſouth of the Danube.

Dru-

Druſus Germanicus obtained his title by tranſient ſucceſſes upon the frontiers. See the two firſt books of Tacitus's Annals. After the wars of theſe three great commanders, there is not any pretence for a conqueſt of Germany. It was a maxim of policy left to his ſucceſſors by Auguſtus, not to attempt enlarging the empire beyond the barriers he himſelf had ſettled: and, excepting the conqueſt of Dacia and Britain, they adhered to his advice. In ſhort, take a map, and ſee whether the chain of towns with a Roman name, following the courſe of the Rhine and the Danube, does not mark out the frontier of the Roman empire, beyond all controverſy.

Whatever therefore of Germany lies eaſt of the Rhine, and north of the Danube (nearly the whole) Mr. K. has "liberally beſtowed upon the Romans."

Secondly, [a] *Hungary* and *Tranſylvania* are no more than parts of *Dacia*. Mr. K. by the ſame expedient may, if he pleaſes, enlarge the Britiſh empire, and ſay it comprehends *England*, *Scotland*, Canada &c. and *Great Britain*.

Dacia, it is well known, was the only acquiſition of territory the Romans ever made beyond the Danube. It was conquered by Trajan; a conqueſt more ſplendid than uſeful. When it was found untenable, the name however was perpetuated in a province of leſs note on the ſouth ſide of the river. Under this new arrangement, *Hungary* and *Tranſylvania* were no longer parts of the empire; and therefore they cannot in any ſhape be put in the liſt of provinces with Dacia. But as Mr. K. aſſumes the reign of Trajan for his field of view, he means the former Dacia.

[a] For the ſake of ſtrict accuracy, it may be noted, that a part of *Hungary* is on the ſouth of the Danube, and anciently fell under Pannonia.

Thirdly, To counterbalance theſe additions, the empire is ſtripped of ſome territories in Europe: and of ſome in Africa; for Egypt and Mauritania were not its only provinces in this quarter of the world.

P. 412 of 1ſt ed. or 377 of 4th.

The triumph of Paullus Æmilius is deſcribed in a moſt gorgeous eloquence. Perhaps the deſcription is a finer pageant than the triumph itſelf. "The proceſſion paſſed through ſpacious and lofty arches; ornamented with pictures and ſtatues, *to the ſplendid temple of the lofty capitol.*" (ed. 4th *capital*) After the burniſhed coats of mail, waving creſts, glittering ſpears, golden goblets—milk-white horſes—refulgent diadem—the proceſſion was cloſed by the whole army bearing the *Imperial eagles* at the front of their *coborts* and *ſquadrons*, and intermixing with the ſong of triumph the praiſes of their general."

How the *Imperial eagles* found their way into a triumph under the *Republic*, it would puzzle a Roman augur to explain. Moſt certainly they are birds ominous to liberty, and, if noticed, muſt have deadened all the glory of the ſcene. Then they are formidable not only in ſpecies, but in number. The Romans thought *one* eagle enough for a legion. Vegetius de re militari cap. 6. Hæc enim ſuſcipit aquilam, quod præcipuum ſignum in Romano eſt ſemper exercitu, et totius legionis inſigne. But in this ſuperb triumph they are diſtributed among *coborts* and ſubdiviſions. A ſingle Imperial eagle at the front of one of Æmilius's legions would have been a phœnix: but we have phœnixes by dozens. So in a diſſertation on the Roman diſcipline, p. 403. of 1ſt ed. p. 368. of 4th ed. "The legionary ſoldier ſwore with alacrity never to

"deſert

" deſert the golden eagle which was diſplayed in the " front of his *cohort* or *ſquadron*."

It is almoſt too minute to remark, that the ſtandard of a Roman legion was not uniformly and ſingly an eagle, till the regulation made by C. Marius. In the time of Æmilius, wolves, boars, and other frightful animals were aſſociated with it; but ſtill it was always the principal ſtandard; and there always was but one eagle. See Pliny x. 4. Thoſe other creatures would not accord well with the picturesque of a triumph, nor do I think an *hiſtorical painter* bound to introduce them.

Other parts of the deſcription are not without their embelliſhments: " The gold and ſilver coin depo- " ſited in capacious vaſes were carried upon the ſhoul- " diers of the moſt robuſt ſoldiers."

Mr. K. allots this ſervice to *robuſt ſoldiers*. It would be ſatisfactory if he had quoted an authority for doing ſo: for it ſeems more than probable, that Roman ſoldiers were not employed in ſo mean a part of the triumph. Plutarch ſays ἄνδρες.

" The burniſhed coats of mail, waving creſts, glitter- " ing ſpears, and the golden goblets and rich plate, " *which had adorned the royal banquets of Antigonus* " *and Seleucus*, beſt diſpoſed for the view of the people, " were conveyed in long trains of carriages."

According to Plutarch, the armour was conveyed in carriages; and the plate was *carried by men*, as you might expect, being a thing of leſs bulk, and only ſeen to advantage when carried by ſmall parcels.

But how comes the *rich plate* of *Antigonus* and *Seleucus* into the proceſſion, when we expect only the ſpoils of Perſeus? Are the *royal banquets* of the king of Syria to be denuded of their furniture, to ſwell the *pomp* of Macedonian luxury? This is ſtrange. But it may be explained

plained out of Plutarch: τούτους ἐπέβαλλον—οἵ τε ΤΑΣ ΑΝΤΙΓΟΝΙΔΑΣ ΚΑΙ ΣΕΛΕΥΚΙΔΑΣ ΚΑΙ ΘΗΡΙΚΛΕΙΟΥΣ, καὶ ὅσα περὶ δεῖπνον χρυσώματα τῶ Περσέως, ἐπιδεικνύμενοι. Here are three ſorts of cups; the two firſt called Ἀντιγονίδες καὶ Σελευκίδες, becauſe brought into uſe by the kings whoſe names they bear: the third ſort called after Thericles, their inventor. Julius Pollux lib. vi. cap. 16. ἐκπωμάτων ὀνόματα.—Ἀντιγονίδα δὲ καὶ Σελευκίδα, καὶ Ῥοδιάδα—ἀπὸ τῶν χρησαμένων. Heſychius: Σελευκίς· εἶδος ἐκπώματος, ἀπὸ τῦ βασιλέως κληθέν. Athenæus p. 497. in a catalogue of cups of various patterns, Σελευκὶς, ὅτι ἀπὸ Σελευκῦ βασιλέως τὴν προσηγορίαν ἔσχε τὸ ἔκπωμα προείρηται, &c. Πολέμων δ' ἐν πρώτῳ τῶν πρὸς Ἀδαῖον ποτήρια, φησὶ, παραπλήσια, Σελευκὶς, Ῥοδιὰς, Ἀντιγονίς. Clemens Alexandrinus lib. ii. p. 188. may be added, quoted by Jungerman ad Pollucem. Had Plutarch been ſpeaking of cups once in the poſſeſſion of Antigonus and Seleucus, he would have uſed the form Ἀντιγονείας rather than Ἀντιγονίδας, as Ἀντιγόνειος κλίνη in Suidas: but even ſo he would not have left the expreſſion without ſome further ſupport; as, perhaps, τὰς ποτὲ Ἀντιγονείας. Nor would he have joined with them, in the manner he has done, the third ſort, Θηρικλείας. Then, Seleucus is a king of Syria, and his plate could not be here. Even the plate of Antigonus had little chance to be among the ſpoils taken by Æmilius. It is more likely to have fallen into the hands of Quinctius Flamininus, who in his Macedonian triumph had *vaſa multa omnis generis, cælata pleraque, quædam eximiæ artis.* Livy xxxiv. 52. The obſtacles altogether, which oppoſed Mr. K's. interpretation, could be overcome only by a moſt determined ſpirit of diſcovery.

The *Thericlean cups* Mr. K. has let alone: probably thinking them too mean to be mentioned. And indeed they make a better figure in the third ſection of *A*

Diſ-

Diſſertation on Phalaris, than they would do among the decorations of his triumph.

"The golden crowns ſent by the numerous ſtates in "alliance with the Republic, as tokens of congratula- "tion on her recent conqueſt, carried in the hands of "their reſpective ambaſſadors, announced the approach "of the conqueror himſelf."

Some differences, as before, between our Author and Plutarch. The Greek Biographer ſays, the crowns were preſents made to Æmilius himſelf, not to the Republic; and does not ſay they were carried by the embaſſadors, but rather his words imply they were not: ἐφεξῆς δὲ τούτοις ἐκομίζοντο χρυσοῦς στέφανοι τετρακόσιοι τὸ πλῆθος, ὃς αἱ πόλεις ἀριστεῖα τῆς νίκης τῷ Αἰμιλίῳ μετὰ πρεσβείας ἔπεμψαν. The embaſſadors accompanied theſe preſents to Æmilius: but it cannot be ſuppoſed they went ſo far as to walk with them in their hands, as part of the triumphal proceſſion. The reaſon of the thing, as well as Plutarch's expreſſion, is againſt ſuch an idea.

"Paulus Emilius appeared—his head encircled with "a *refulgent diadem*, and *waving* in his hand a branch "of laurel."

Plutarch: δάφνης κλῶνα τῇ δεξιᾷ προτείνων. The difference between *waving* and ſimply holding out a branch of laurel, is not worth the mention, as a point of criticiſm: but on a principle of taſte, I am ſorry to ſee any thing which ſtrikes at the venerable gravity of the Roman chief, whom I figure to myſelf, as quite compoſed in all his aſpect and deportment on this occaſion. *Ipſe poſtremo Paullus in curru magnam, quum dignitate alia corporis, tum ſenecta ipſa majeſtatem præ ſe ferens.* Livy.

The triumph of Æmilius really laſted three days, each day having aſſigned to it ſome diſtinct part of the

cere-

ceremony. Mr. K. has crowded the whole into the compaſs of one day, which certainly makes a finer ſhew.

As I mentioned before, Plutarch has given the moſt minute detail that I know of this triumph; the greater part of Livy's account, which was probably more copious than in the caſe of ordinary triumphs, being loſt: and there is reaſon to believe that Mr. K. had no other guide but Plutarch, or perhaps ſome tranſlator of Plutarch, notwithſtanding the many deviations in the Engliſh from the Greek narrative.

P. 441 of 1ſt ed. or 402 of 4th.

"From the pictures of their depravity and wanton "cruelty" (Nero, Tiberius, and Caligula) "we retire "with diſguſt, and relieve our minds by contemplat- "ing the pure and glorious conduct of Titus, Nerva, "Trajan, the ANTONINI, and AURELIUS.

Here the number of the good emperors has received an addition. The *Antonini* and *Aurelius*; viz. M. Antoninus Pius, M. Aurelius Antoninus, and M. Antoninus Aurelius. We cannot have too many of ſuch good emperors. (Juvenal xiii. 26.) And, to ſpeak the truth, I myſelf have ſometimes thought that excellent Prince, M. Aurelius Antoninus, worth any two of the beſt.

P. 426 of 1ſt ed. or 389 of 4th.

Julius Cæſar's paſſage of the Rubicon is referred to the year "B. C. 50." In the very next page the death of Cicero is placed in the ſame year, "B. C. 50." While by the coarſeſt computation we know, that the civil war between Pompey and Cæſar, and then Cæſar's dictatorſhip, which Cicero ſurvived, muſt have taken up ſix or ſeven years.

Ibid.

Ibid.

" *The matchleſs power of his talents,* (Cicero) the un-
" ſullied integrity of his character, and a long life de-
" voted to the ſervice of his friends, and the public,
" *pleaded for him* in vain. The vindictive Antony,"
&c.

To an ordinary mind it would ſeem that the power of Cicero's talents *pleaded againſt* him. Was it not ſimply his talents, ſhewn in the ſecond Philippic, that conſtituted his crime? Had it not been for his talents,

Antoni gladios potuit contemnere—

An apology in behalf of Cicero, with ſuch a plea in it, reminds one of the fable of the Thieves and the Cock.

Such are ſome of the diſcoveries in Roman and Grecian Hiſtory, preſented to the world in the " Elements
" of General Knowledge." I have ſtill more in view upon theſe ſame ſubjects, and a proportionate number in Engliſh Hiſtory, Mathematics, Aſtronomy, and other parts of the work.

The importance of thoſe we have juſt now been reviewing muſt be eſtimated by a reference to the peculiar nature of the Author's hiſtorical compoſition. It is remarkable for the paucity of facts, exhibiting no juſt and regular ſeries of events, no continuity of narrative. This is a mere ſtatement of the caſe, without any intention to praiſe ſuch a mode of writing. What I would deduce from it, is, that in a great ſcarcity of facts, if a few be original, they are of ſome value.

They

a little pocket volume. Commentaries, Objections, Replies, and a multitude of other pieces on the ſame ſubject bound up along with it, make all together two ſmall volumes. Why ſhould men be frighted away from the peruſal of a book by exaggerated reports of its bulk and voluminouſneſs?

P. 40 of 1ſt ed.

Among the Greek claſſics the orator Lyſias is written "Lycias," i. e. Λυκίας; an intentional improvement, becauſe thrice repeated. The time, in which he either lived, or flouriſhed, or died, or did ſomething, is noted, "B. C. 162." So in both 1ſt and 4th edition. The only illuſtration I can give the matter is this; that Lyſias was cotemporary with Socrates, and died a little more than two hundred years before the time here ſpecified.

The Greek and Roman claſſical authors throughout the whole Liſt have certain notations of time affixed to them; but to what theſe notations refer it is no where explained. I obſerve, that the date moſt frequently refers to the writer's death; ſometimes to the time of his birth; ſometimes to the æra at which he flouriſhed; and ſometimes to none of the three; but to a point of time, which lies quite out of the period of his exiſtence.

P. 442 of 4th ed.

"Herodian with *Zozimus*, and the elegant Latin "tranſlation of Politian, 4to. 1581."

Zoſimus (Ζώσιμος) is his name, if he be a Greek, and (Ζώζιμος) Zozimus, if a Barbarian. The orthography of the word is glanced at in a tract, entitled, *Remarks on Free-Thinking*, by a gentleman of Leipſic.

P.

P. 41 of 1ſt ed. p. 50 of 4th. vol. i.

" How jejune and tedious are the ethics of Ariſto-
" tle—and the writings of Whitby and *Hutchinſon*,
" when compared" &c.

P. 47 of 1ſt ed. vol. ii. p. 88 of 4th.

" See *Dutin* on the Inventions of the Moderns."

A new mode of naming *Hutcheſon* and *Dutens*. There is a ſecret in Authorſhip, and a valuable one it is, of contriving to know what there is contained in other books, without knowing the writers' names. But it is alſo the buſineſs of art to conceal its own ſtratagems: for the ingenuity is, infallibly, defeated, when once the trick is diſcovered.

END OF THE FIRST PART.

ADDENDUM.

The ſecond Part of "Ockley's Saracens" brings their hiſtory down to A. D. 705. See p. 34.

SOME ACCOUNT

OF

A RECENT WORK

ENTITLED

"Elements of General Knowledge."

BEING PART THE SECOND.

WITH

REMARKS UPON TWO ARTICLES

PUBLISHED IN

THE BRITISH CRITIC.

BY J. DAVISON M.A.

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THE "Elements of General Knowledge" are "deſigned chiefly" (as their title-page ſets forth,) "for *the Junior Students in the Univerſities*, and "the Higher Claſſes in Schools."—"It has alſo "been ſuggeſted to me," the Author ſtates, "by "ſome of my Oxford friends, that this work may "prove uſeful to thoſe who are qualifying them-"ſelves to paſs the public examinations for their "degrees in this Univerſity. It certainly com-"priſes a ſurvey of the principal ſubjects, with "which the *New Statute* requires them to be ac-"quainted, &c. I wiſh it however to be well un-"derſtood that this is an accidental purpoſe to "which my work is applicable; for I repeat my "aſſertion, that the ſubſtance of it has been read—"for a conſiderable time paſt." The work has likewiſe another object, "to make the moſt uſeful "topics of literature familiar and eaſy to general "Readers, who have not had the advantage of a "learned education:" thus being intended for various eſtates and capacities of readers, either to form them to a learned education, or ſupply the defect of it, as their occaſions may be.

It is in regard to its firſt principal deſign that the preſent remarks upon it are put together.

In a former Part, ſome of the remarkable paſſages in it were ſelected, which, taken together, I ſuppoſed, might convey a very juſt idea of the general character of the performance; not wiſhing it to be inferred that every page was blotted with the like faults; but that excellence, or uſefulneſs, could not well conſiſt with ſuch, and ſo many, produced on a few ſubjects: for that, ſuppoſing the performance were not equally faulty throughout, it ſtill muſt partake of the workmanſhip of the ſame hand. If there was ſomething light in the turn and manner of thoſe pages, I fell into that way of writing, becauſe the matter of the Selection would hardly bear any thing more grave and ſolemn; but as the end of it was not to be ſo anſwered, and out of reſpect to fairneſs of diſcuſſion, nothing was ventured without the ſupport of proof and authority, where it could be applied. The ſubſtance of the Firſt, therefore, will connect ſufficiently well with this Second Part, in which the ſame inferences are purſued more at large.

Leaving the "firſt Claſs" untouched, on account of the ſacred nature of the ſubject, I have taken a view of the work, rather full and connected, in ſome of the next beſt parts of learning, Hiſtory and Science; and added looſe, miſcellaneous obſervations on other things. As general remark carries not its own evidence along with it, and, however juſt, can never make its truth appear, I have ſtated what

what I had to ſay, at the hazard of being tedious, diſtinctly, and with ſome detail.

In a work that is to guide the firſt eſſays of ſtudy, the endeavour of the writer, one ſhould ſuppoſe, would be, to ſimplify the methods, ſo far as may be done, without ſacrificing the principles, of knowledge: under which reſtraint he would have need for ſome cloſeneſs of enquiry himſelf, and would in the ſame degree provide for the exerciſe of the learner's mind. In plans falling below this, it is to be feared there will always be ſomething vulgar in the deſign, and inefficient in the uſe. Very compendious ſuperficial ſyſtems, while they promiſe to ſhorten labour, commonly ſucceed juſt ſo far as they defraud you in the value of attainments. What was written with little exertion of thought, may be read with the ſame indolence; the knowledge obtained is of an inferior kind, and will not ſtand the wear; while, in the acquiſition of it, there is none of that pleaſure which accompanies a more manly and vigorous play of the mind. It is much eaſier, I confeſs, to feel theſe things, and to ſay them, than for an author to produce a work anſwerable to them. But I ſhall ſeldom need to go ſo high to make good the remarks I have to offer. They commonly pitch upon a much lower level, and refer to the ſimple truth of knowledge in the detail; which, upon every plan, muſt be a firſt requiſite; in an elementary work

above

above all others, which, to be of uſe, ought to be of authority.

A ſhare of the general intereſt merely that almoſt every one takes in the productions of his time, could not, probably, have induced me to offer any thing to the public upon the work in queſtion, had it appeared in the common track of literary adventure, without any particular aim and deſtination bearing upon a point of nearer concern. I muſt have thought it repreſented the ſtate of human knowledge very imperfectly; and there my reflexions would have reſted with myſelf; though at liberty to propoſe them, not thinking myſelf concerned to do it. But when it came cloſer, profeſſing to be for the uſe of academical ſtudy, and ſtriking immediately upon the inſtitutions of this place, it ceaſed to be of that indifferent nature. It ſolicited enquiry there in particular, where it aſked to be admitted.

In one of our periodical *Reviews of Literature, the "Elements of General Knowledge" have been ſpoken of in conjunction with a *recent Statute* of the Univerſity; and, as if they were a received ſtandard of its ſtudies. Hence it ſhares with them the opinion of the Review, which is none of the moſt favourable. In point of fact, I may take upon me to aſſert, that the Statute alluded to, while it bears a mild aſpect towards thoſe who are called

* Critical Review for Dec. 1802.

upon

upon to qualify themſelves according to its rule, was far from being intended to authorize defective models of ſtudy, and manuals of unſound learning for their uſe. Its liberality has an operation clear of that ſuſpicion and diſrepute. But the "Ele-"ments of General Knowledge" having once been conſidered abroad in this light, it appeared that if ſomething of their real nature were laid open, it might tend to correct the miſapprehenſion.

Another Review, the Britiſh Critic, originally delivered an opinion upon them very different from that which the preſent remarks mean to ſubſtantiate. It recommended them as fitted in all points for their deſign, and ſaid every thing in their favour, which a good book would have deſerved. As ſoon as the firſt Part of the remarks came out, that Review, reſuming the ſubject again, and taking ground upon its original opinion, oppoſed them, in confident language, not without a mixture of equivocation, endeavouring to diſpute a few of them, and gratuitouſly ſinking the importance of the reſt. But beyond this, it took the unjuſt and unwarrantable licence of imputing to the writer I know not what motives of "private pique or public envy," in propoſing his objections to "an eminently uſeful book;" for ſuch the work was aſſerted to be, as confidently as before. As I diſown and diſavow the influence of any ſuch deſpicable motives, and have known no provocation either to the

one

one or the other, ſo I am perſuaded that no one will need to look beyond the ſubject of the remarks for a cauſe to provoke them, if he ſit to the queſtion indifferent and qualified to judge. But being well aware, that whatever a perſon, poſſeſſing the public ear, ſhall think fit to utter and infuſe into it, be it truth or falſehood, will have an effect, I have thought myſelf obliged to take the moſt effectual means of obviating the repreſentations of the Britiſh Critic, by going directly to the bottom of them, and opening up the nature of thoſe pieces of criticiſm, whereon he hazards ſo much: nothing leſs than the moſt injurious detraction. The account of the "Elements of General Knowledge" therefore will be followed with a review of two articles publiſhed by the Britiſh Critic. The account of the book might ſuffice to aſcertain whether his judgment upon the whole be right. But it is only an examination of what he has actually written himſelf, that can do juſtice to the queſtion; that can diſcover to us, how that judgment was formed, and what is the real value of it.

I ſhould have been aſhamed to overload the argument to ſuch an extent, but for the importunity of that Review, which has doubled to me an irkſome taſk, and lengthened out theſe pages far beyond what I intended, or would have undertaken from the firſt, had the increaſe of labour been all foreſeen.

Vol. ii. p. 35 of 1ſt ed. or p. 77 of 4th.

"*The Mathematics.*"

"IT is propoſed in the preſent and following chapters "to conſider,

"I. The utility of Mathematical ſtudies.

"II. The principal branches of ſcience.

"III. Some of the great diſcoveries of thoſe philo- "ſophers, who have diſtinguiſhed themſelves by ſci- "entific reſearches."

Such is the outline of the Author's "Mathematics:" and it will be a moſt unexceptionable way of canvaſſing their merit, if I proceed over them in order from beginning to end, and conſider the ſoundneſs and ſufficiency of them as one extenſive branch of general knowledge, as well as examine the doctrine of ſeveral paſſages in them, ſingly.

And becauſe the firſt part, upon the utility of Mathematical ſtudies, is the beſt, and at the ſame time very ſhort, I will extract the whole of it, for a taſte of his manner and ability, when moſt ſucceſsful. "*Theſe* "*ſtudies are calculated* to produce effects highly bene- "ficial to the mind. They make us fix our atten- "tion ſteadily upon the objects placed before us, and "are therefore very properly recommended as the beſt "remedy to cure an unſteady and volatile diſpoſition. "They teach us a *method of* clear and *methodical rea-* "*ſoning*, and coincide both in principles and rules "with ſtrict logic. They give a manly vigour to "our underſtanding, and free us from doubt and un-

"certainty on the one hand, and credulity and raſh "preſumption on the other. They incline us to a due "aſſent conformable to the nature of things, and ſub- "ject us to the government of ſtrict reaſon[a]. *Theſe* "*ſtudies are calculated* to teach exactneſs and perſpi- "cuity in definition, connexion and concluſiveneſs in "argument, carefulneſs in obſervation, patience in me- "ditation; and from no exerciſes can the ſcholar go "better prepared and diſciplined to the purſuit of the "higher branches of knowledge. The *benefits* to be "derived from them *is* thus ſtated by Mr. Locke." So ſive edd. After a few lines from Mr. Locke, "The greateſt perſpicuity is found to prevail in every "part of theſe reſearches. By *reaſonings founded* "*upon lines and figures* repreſented to the eye, the "cleareſt truths are conveyed to the underſtand- "ing." The only foundation of Mathematical rea- ſoning, that I know of, is the certainty of intuitive knowledge. As to lines and figures, though their uſe be very great in aſſiſting the mind to apprehend the thing to be proved, to trace the application of the proof, and to remember it afterwards; yet we can- not ſay the reaſoning is founded upon them, unleſs we chooſe to talk unphiloſophically and at random on a ſubject which demands preciſion. "—In one "reſpect theſe ſtudies claim the preeminence over "all others; they reach the higheſt degree of evi- "dence, *by which a poſition is not only proved to be true,*

[a] Derived from Barrow's Prefatory Oration to his Lect. Matt. *They wholly deliver us from a credulous ſimplicity, moſt ſtrongly fortify us aga the vanity of ſcepticiſm, effectually reſtrain us from a raſh preſumption, m eaſily incline us to a due aſſent, perfectly ſubject us to the government of right reaſon,* &c. P. 31 of the tranſlation. This is like a drop from the ocean.

"*but*

" *but the contrary poſition is reduced to an abſurdity.*— " *This is demonſtration.*" The definition of demonſtration here given is inadmiſſible, becauſe it involves a condition not eſſential to the thing defined. The geometer reſorts not to the mode of arguing called reductio ad abſurdum, except in caſes where the direct proof is either leſs compendious, or, as will ſometimes happen, impracticable. It is a reſource, of which he avails himſelf upon occaſion. But when he has gained his point by the direct method of proof, he never ſuperadds the reductio ad abſurdum, which is here made a neceſſary part of his demonſtrative evidence, plainly by miſtake. If it were added, there would be two diſtinct and independent demonſtrations.

In another view the definition appears to me defective, in not touching the ſpecific nature of demonſtration, and ſhewing wherein it differs from other kinds of proof. To ſay, it is *an evidence, whereby a poſition is proved to be true*, is nugatory. For the term *proved* is either ſynonymous with *demonſtrated*, or it is of larger extent, and, as the generic term, includes demonſtration. But nothing can be defined either by a word ſynonymous, or by the genus alone without the difference.

The definition, with all its faultineſs, is no other than ſuch as Dr. Johnſon has given in his Engliſh Dictionary. On a point of geometry, the authority of a perſon, who, if otherways learned, confeſſedly was no geometer, ſhould have been followed with caution, eſpecially as it is well known what a ſtrange ſlip he has made in defining a Theorem as if it were an Axiom.

" *Such* is the method of ſcience, in which reaſon ad-
" vances, by a ſublime intellectual motion, from the
" ſimpleſt axioms to the moſt complicated ſpeculation,
" and exhibits truth ſpringing out of its firſt and pureſt

" elements, and riſing from ſtory to ſtory in a moſt " elegant progreſſive way into a luminous and exten- " ſive fabric," &c. This paſſage, which is a quotation from the work of another writer, I have to conſider only as it ſtands connected with the courſe of ſpeculation in the Elements of General Knowledge. And there it ſeems to be put as a recapitulation of the preceding diſcourſe; in which light it muſt be thought greatly overcharged. For, on looking back, I do not perceive that the " method of ſcience" hath been unfolded, nor do I trace any veſtige of this " ſublime intellectual motion," nor find any train of thought previouſly brought forward anſwering at all to the ſcope of the peroration.

Under this firſt introductory head, although ſome eſſential matters have failed of a right explanation, yet we have ſeen the utility of Mathematical learning aſſerted upon ſtrong grounds, and in terms which do it juſtice to the full. If it ſerve to ſtrengthen the reaſoning faculty, and to improve the whole intellectual habit, then would it deſerve, on theſe very accounts, to hold a principal place in a ſyſtem of general elementary inſtruction. Some of the ſubdiviſions of learning fall in with a particular caſt of ſtudy, and belong to certain claſſes and profeſſions: but to be a good reaſoner is every man's concern; nor can elementary inſtitution take any higher aim than to give the young mind the juſt exerciſe of its natural powers.

Let us go on to ſee how the author has acquitted himſelf in a province he deſcribes to be ſo important.

P. 38 of 1ſt ed. or p. 79 of 4th.

II. The principal branches of ſcience. "The name of " Mathematics was originally intended, either to denote " by way of eminence the high rank which the ſciences " hold in the order of intellectual diſcipline on account

" of

" of their peculiar clearneſs and utility; or it was de-
" ſigned to convey an idea of their extent, as containing
" every kind of uſeful knowledge.... They are pure
" and mixed.... Pure Mathematics are Arithmetic,
" Algebra, Geometry, and Trigonometry. Mixed conſiſt
" chiefly of Mechanics, Pneumatics, Hydroſtatics, Op-
" tics, Aſtronomy, and Navigation." Which ten Sciences are handled in ſo many ſeparate *treatiſes*, (may I ſo name them) of the moſt extraordinary nature. Inſtead of a compendious ſyſtem of ſcience and philoſophy ſquared and reduced to the ends of general information, inſtead of any attempt towards ſuch a ſyſtem, I find the whole buſineſs of philoſophy ſlurred over, and the fair expoſition of it totally evaded: an evaſion as hard to be reconciled with the general deſign of the book, as with many of its explicit profeſſions. Not to mention the Title-page, wherein we are promiſed ſomething of Science as well as Literature, the Introductory Chapter gives good reaſons for introducing " the prin-
" ciples of Mathematics and Science." " Such are
" the reaſons for *introducing* and recommending due at-
" tention to *the principles of the Mathematics.*" p. 11. And again, p. 12. With theſe promiſes, which however I conſider as binding the writer to no greater exertions than he would have been obliged to, by the very ſcope of a work, pretending to be an inſtitute of general knowledge, it may be proper to confront a declaration of the matter of fact. And of the ten branches of ſcience already enumerated, on nine, in truth, there is not an element of information, nor a ſingle principle of philoſophy delivered either in a ſcientific or a popular way. This ſtatement perhaps may ſeem ſo extraordinary, as to need ſome qualifications for the freedom or the licence of indignant animadverſion.

It may be thought I mean, ſtrictly, there is very little information, when, in words, I ſay there is none at all. As that would be a miſconception, it will be right for me to requeſt that my expreſſions be taken in the rigour of their literal import. They declare a fact, as it is. Expanded definitions of the names of the ſciences are paſſed off in the place of a fair, diſtinct, and direct expoſition of them. You will in vain look for philoſophy, or for its ſemblance.

The Hydroſtatics and Optics ſhall be extracted, without abridgement.

P. 44 of 1ſt ed. or p. 86 of 4th.

"The Science of Hydroſtatics teaches the relative "gravity of fluids, and the different preſſure, reſiſtance, "and velocity of ſolids moved in fluids. To this part of "Mechanics belongs whatever relates to the equilibria "of liquors, with the art of weighing bodies, ſuch as "metals, minerals, &c. in water, in order to aſcertain "their ſpecific weight."

Optics. "The nature and properties of the light "which ſhines around us; of the air, which we "breathe; and the water, which forms an eſſential part "of our aliment, are known in a very ſlight degree, and "diſquiſitions concerning them are very frivolous and "unſatisfactory without the aſſiſtance of Optics. They "are divided into Catoptrics and Dioptrics; the for-"mer of which treat of reflected, and the latter of re-"fracted light: and they combine to inſtruct mankind "in the management of this ſubtle fluid for the uſeful "purpoſes of life. Upon the principles of Optics are "formed thoſe glaſſes which aſſiſt the ſhort-ſighted, "and remedy the infirmity of age with reſpect to "viſion. This uſeful branch of ſcience likewiſe ſup-"plies the defects of the naked eye, by the ap-

"plication

"plication of microſcopes to examine the moſt mi-
"nute, and of teleſcopes to ſurvey the moſt diſtant
"bodies."

Tell a perſon diſtinctly by what determinate law the reflexion of light is governed, and he will then be maſter of one principle of Catoptrics. But to tell him only that "Catoptrics treat of reflected light," is to leave him with a verbal explanation, without teaching him a principle. The other ſentences are all equally deſtitute of inſtruction. e. g. Inſtead of explaining what the figure of a glaſs muſt be, which ſhall correct any given defect of ſight, and by what laws a glaſs of that figure will change the direction of the rays of light ſo as to produce the deſired correction, the treatiſe contents itſelf with informing us, that Opticians make ſpectacles: which is a piece of information very conſolatory to hear; but it will not advance us a ſtep in Optics.

By the way, I will add one remark upon ſome unſoundneſs in the rhetoric of theſe Optics. Rays of light, in paſſing from one medium into another, more or leſs denſe, being known to change their line of motion, and air and water being media through which we ſee them paſs very frequently; it comes in the way of Optical enquiry to conſider the refractive powers of air and water. The ſame two elements have their offices to perform in the animal œconomy, and in that light engage the Chemiſt or Phyſiologiſt. But reſpiration and nutrition are not of the matter of Optics, nor do we breathe or feed the better by virtue of refraction. Water is not the more refreſhing, for having firſt had the rays of the ſun play through it, though they do alter their courſe at the ſurface. I take it then to be a fallacious ſtrain of compoſition which connects "the air *that we breathe*, "and the water *which forms an eſſential part of our ali-*

"*ment,*" with the ſtudy of Optics. An ancient philoſopher had more reaſon on his ſide when he began his phyſics with the ſame alluſions; ὁ μὲν τὸν ἀέρα τὸν ἀναπνέω, ὁ μὲ τὸ ὕδωρ τὸ πίνω, ὁ κατώτω ψόγον περὶ τῦ λόγυ τῦδε. Pythag. apud Laert.

No fewer than nine of the Sciences are treated in the ſame unworthy manner. They are trimmed out in a verboſe rhetoric, comprifing definitions of Aſtronomy, Mechanics, &c. very amply dilated; but of Aſtronomy, or Mechanics, no portion whatever. There is indeed one attempt made upon a point juſt within the threſhold of ſcience. It is an endeavour to explain the nature of an algebraical proceſs; which however did not appear in the firſt edition, and appeared, at laſt, very defective; p. 81 of ed. 4th. Algebra "takes the quantity ſought, "whether it be a line or a number, for granted; and, "by means of one or more quantities given, goes on "till the unknown quantity, or ſome power of it, is "found to be equal to ſome quantity or quantities "known." The explanation is defective in a principal point. For it is not by means of one or more quantities given, that an Algebraic analyſis can go on; but with them there muſt be given alſo certain relations ſubſiſting between them and the unknown quantity. Things known can never lead to the diſcovery of things unknown, unleſs there be ſome link of relation given, connecting the one with the other: and that connexion, in Algebra, gives the equation. "The letters of which "it makes uſe—when united, repreſent ſuperficies, ſo-"lids, or powers, greater or leſs, according to the "number of the letters." If the words, "greater or "leſs," be joined with "ſuperficies, ſolids, or powers," as a learner naturally would join them, then the aſſertion is untrue. For ſuperficies and ſolids are greater or leſs,

leſs, not according to the number, but according to the value, of the letters by which they are repreſented. But if we confine "greater or leſs" to "powers," and by that phraſe underſtand, powers of a higher or lower exponent, then we ſhall obtain a true ſenſe, not flowing eaſily however out of the expreſſion.

The remaining ſcience is Pneumatics; and upon it I will beſtow a ſeparate conſideration. In the firſt edition it ſtood as follows, not more ample than the other nine. "Pneumatics relate to the nature and properties of "the air; of this thin, compreſſible, dilatable, and "tranſparent fluid, few properties are known with-"out the aſſiſtance of mechanics and *geometry*. Its "elaſtic force, preſſure, and weight have been diſco-"vered by experiments. The knowledge of theſe "properties has led to many others equally ſurpriſing "and uſeful, *ſuch as the gradual decreaſe of the denſity "of the air in proportion to the diſtance from the earth*, "its various kinds, its eſſential ſervice in the ſupport "of life, *and the altitude of the atmoſphere* which ſur-"rounds the globe."

Here is nothing ſhaped into a determinate form, excepting a theorem, "that the decreaſe of the air's den-"ſity is in proportion to the diſtance from the ſurface "of the earth;" which ſhall be briefly examined. It is aſſumed, upon the faith of experiments, that at the height of ſeven miles the denſity of the air is diminiſhed to one fourth of the denſity at the ſurface. At the height of forty-two miles, therefore, by the above proportion, the denſity ſhould be $\frac{1}{4^4}$th part of the denſity at the ſurface: whereas, by all the philoſophy I have ever known before, it is 4096 times leſs than at the ſurface. In truth, the denſity does not diminiſh, as the author aſſerts, in the ratio of the altitude; but it diminiſhes

by

by ſuch a law, that if altitudes be taken in arithmetical progreſſion, the denſities will be, inverſely, in geometrical progreſſion. I have obſerved the term proportion occur four times in this treatiſe of Mathematics, and always with ſome inaccuracy about it. In three of the inſtances, falſe proportions are aſſigned. One of them is the preſent, where the term being applied, as it is, to the meaſure of height and denſity, accidents of matter, muſt, even in the popular acceptation of it, imply that at ſix times any given altitude, the rarity is ſix-fold, and ſo on. Into what concluſions this would lead us, I have ſhewn by an example taken at forty-two miles height, which is nearly the point that bounds the refraction of twilight, and the altitude of our atmoſphere in its ſenſible effects.

The fourth edition, retaining this miſtake, ventures a few ſteps further into the ſubject, with like ſucceſs. "No property of the air ſeems to be more wonderful "to a common obſerver than its weight, and yet this "property is abundantly aſcertained by experiments. "Galileo found that air had weight. Torricelli his "ſcholar aſcertained the preſſure of the atmoſphere; "and Paſcal diſcovered that its variations depended "upon different heights. The hand applied to the "orifice of a veſſel empty of air ſoon feels the preſſure "of the incumbent atmoſphere. *Glaſs veſſels exhauſted "of their air are eaſily cruſhed to pieces by the weight of "the external air.*" This holds true only of glaſs veſſels extremely thin. The exhauſted receiver of an air-pump is a familiar inſtance of the contrary. "If a glaſs "tube cloſe at one end be filled with quickſilver, and "the other end be immerged in a baſon of the ſame "fluid, and placed upright, the quickſilver in the tube "will be ſuſpended at the height of about thirty

"inches,

" inches, above the ſurface of that in the baſon. The " reaſon for this ſuſpenſion is, that the quickſilver " in the tube cannot fall lower, without raiſing that " in the baſon, *which being preſſed down by the weight* " *of the incumbent atmoſphere, cannot give way; unleſs* " *the weight of the fluid in the tube exceed that of the air* " *out of it.*" A theory of the barometer, which ſuppoſes the weight of the mercury in the tube to be equal to the weight of the air incumbent upon the mercury in the baſon. Whereas it is equal to no more than a column of that air of a baſe equal to the baſe of the tube. This is the main point of the theory, and a curious one to thoſe who are becoming firſt acquainted with it. For, on the firſt view of the matter, it might ſeem that the preſſure of the incumbent air could be balanced by nothing leſs than a quantity of mercury equal in weight to the volume of air; as the author has ſtated. But a very moderate knowledge of the ſubject, or a little thought, would ſuffice to correct ſuch a concluſion. For a moment ſuppoſe it true. Then let baſons be taken of ſizes widely different, and the tube immerſed in them ſeverally: the mercury will ſtand at the ſame height in the tube, whatever be the ſize of the baſon; and conſequently the ſame weight of mercury would be equal to different weights of air. A little thought would have preſented this inference, which reduces the ſuppoſition to an abſurdity. The ſame inference would force itſelf ſtill more ſtrongly on the notice of any perſon who had ever ſeen a chemiſt's trough.—For a direct demonſtration of the theory truly ſtated, I may refer generally to the known treatiſes on Hydroſtatics, or Pneumatics; and will here ſimply ſuggeſt, that any perſon, who underſtands wherein the preſſure and the weight of a fluid differ from each other, poſſeſſes the eſſen-

eſſential element of the theory. Mr. K. reckons weight and preſſure among the properties of fluids; but does not ſtate either wherein they agree, or wherein they differ.

"On this proceſs depends what is ſcientifically called "the Torricellian experiment, or the very ingenious "and uſeful contrivance of the barometer." In a note: "Torricelli ſucceeded Galileo as Mathematical "profeſſor at Florence, 1641. He invented the mi- "croſcope." And ſo the Pneumatics are concluded: being not more correct in matters of hiſtory, than of ſcience. Torricelli improved the microſcope; but he did not invent it. The honour of this invention, as of many others, has been the ſubject of diſpute; but whether it be due to Galileo, to Fontana, or to the Janſens, (for Drebell, who commonly paſſes for the inventor, ſeems to have the leaſt evidence in his favour,) is quite immaterial to my preſent purpoſe, as I allude to the controverſy only for the ſake of this reflection; that although it may not have cleared up the right of the invention, it has at leaſt brought forward the ſeveral claims that could be laid to it with any ſhew of reaſon, and put a ſtrong notorious negative upon Torricelli's newly diſcovered right.

As the Pneumatics did appear to yield ſome little information, I thought it their due to be mentioned apart from the other diviſions of Science, which are an entire abſolute waſte. This view of them all will enable us to underſtand in what ſpirit ſome parts of the Introductory Chapter have been written: "The principles "of Religion, of language, and of hiſtory are firſt pre- "ſented to my reader; and *the elements of Science*, natu- "ral hiſtory, and taſte, together with the various ſtu- "dies which relate to the active ſcenes of life, cloſe "the

" the volumes of knowledge. The foundation of the " building is deeply laid, and compoſed of the moſt " ſolid materials; the ſuperſtructure, raiſed to a proper " elevation, diſplays ornament, while it is adapted to " convenience." p. 12.

The third head compriſes a review of " ſome of the " great diſcoveries of thoſe philoſophers who have " diſtinguiſhed themſelves by ſcientific reſearches."

P. 49 of 1ſt ed. or p. 90 of 4th.

" The *detail of thoſe* who in modern times have fol- " lowed mathematical ſtudies with ardour, and united " uſeful diſcoveries to ſcientific reſearches, conſtitutes " the hiſtory of ſome of the greateſt efforts of the hu- " man mind." The names ſelected for this hiſtorical detail are Roger Bacon, Copernicus, Galileo, Kepler, Lord Bacon, Newton, Deſcartes, and a few others. The articles on Copernicus and Kepler contain moſt matter; thoſe on Lord Bacon, Newton, and Deſcartes, are the longeſt. That on Kepler is moſt ſatisfactory[a], as it gives ſome ideas both diſtinct and true: which cannot be ſaid of any of the others. Of each, in order.

" Roger Bacon, of Oxford, reputed a magician by " his ignorant contemporaries, ſhone forth amid the " darkneſs of the 13th century. He diſplayed a pene- " trating and comprehenſive genius, and made an ex- " traordinary progreſs in ſcience. He ſtudied mecha- " nics and aſtronomy with great ſucceſs; *by his cloſe* " *application to chemiſtry he diſcovered the mode of* " *making gunpowder*, and he wrote a treatiſe on per- " ſpective, *which clearly ſhowed that he not only was* " *well acquainted with concave and convex glaſſes, but*

[a] I ſpeak of it as it ſtands amended in the 4th edition.

" *with*

" *with their uſe when formed into teleſcopes.* The age " in which he lived was not ſufficiently enlightened to " profit by his knowledge and inventions, and follow " his ſteps into the new regions of experimental philo- " ſophy." The greater part of this account has nothing of detail in it, being conceived in terms the moſt general. The only ſtriking points are the invention of gunpowder, and the teleſcope. That he was acquainted with the mode of making gunpowder, cannot be doubted; ſince he has deſcribed the effects, and the compoſition of it; but whether he made the diſcovery himſelf, is another queſtion: and thoſe who think he did, muſt be aware that their opinion reſts upon evidence very inconcluſive. His own words give no countenance to the opinion, but are rather adverſe to it. I wiſh therefore a line of diſtinction had been drawn between what is certain, and what is aſſumed upon ſlender proof.

There is a manuſcript treatiſe, a copy of which was formerly in the poſſeſſion of Dr. Mead, compoſed by one Marcus Græcus, intitled Liber ignium, which deſcribes the compoſition more particularly than is done by Bacon, and ſo far as to aſſign certain proportions for the ſeveral ingredients. 'Secundus modus ignis volatilis hoc modo conficitur, R. lib. I ſulphuris vivi, lib. II carbonis ſalicis, ſalis petroſi VI libras, quæ tria ſubtiliſſime terantur in lapide marmoreo, &c.' The paſſage may be ſeen in Jebb's preface to the Opus Majus of Bacon. It is remarkable in ſelecting the charcoal of willow for the mixture, as that wood has been reckoned one of the beſt in modern practice. If the paſſage be genuine, (and I do not know that its genuineneſs has ever been queſtioned,) and the writer's age be properly referred to a time as remote as the ninth century, there will be ſtill

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leſs reaſon for approving the diligence of Mr. K.'s enquiries.—Mr. Robins (in his new Principles of Gunnery, p. 29 Pref.) contends that Bacon's words directly announce the compoſition as a thing known before his time.

With reſpect to the teleſcope, there is the ſame negligence of aſſertion. It is by no means clearly ſhewn in the treatiſe on Perſpective, which in Bacon's uſe of the word ſtands for Optics in general, that he was well acquainted with the uſe of glaſſes when formed into teleſcopes. I know ſome of the popular compilements of biography aſſert it. But they copy one another; and writers of lives are more ready to ſet off their ſubject with every heightening of panegyric, than to authenticate their narration. The point has been diſcuſſed at large by Dr. Smith in his Optics, vol. ii. Remarks, 111, 112, &c. who concludes that Bacon never had a teleſcope in his hand, nor underſtood the principles of that inſtrument. His concluſion is drawn from a regular examination of the paſſages in Bacon's works, that have given a handle to the other opinion. They are indeterminate and highly fanciful, and cannot be taken for a report of things he had actually tried and ſeen, as ſome of the appearances he deſcribes cannot be produced at all by teleſcopes; and ſome effects, which he attributes to ſingle lenſes, take place under circumſtances the very reverſe of thoſe he has ſpecified. If he be miſtaken in what he conceived of a ſingle lens, then it follows by ſtronger reaſon that he could not have hit upon the true theory of a combination of them. Dr. Smith's concluſion has been embraced by moſt men of ſcience ſince his time. His examiner, Mr. Robins, (Remarks on Smith's Optics, 50.) one of the greateſt authorities for learning and exact

exact enquiry, grants it. Montucla (Hiſtoire de Mathem.) confirms it. While it takes from Bacon the real invention of the teleſcope, it leaves him the honour of having made an approach to it. His own words contain indiſputable evidence, that in imagination at leaſt he had caſt an idea of figuring tranſparent media, in ſome ſuch manner, that, being interpoſed between the eye and the object, they ſhould aſſiſt viſion. But as it is the fortune of diſcoveries to come out progreſſively, his undefined and imperfect notions were to be reduced to certainty, and realized in practice, by the more ſteady enquiries of other men, who came after him.

It is intereſting to ſee theſe glimpſes of diſcovery, that have been caught by bold and ardent minds beyond the circle of their real knowledge; and hiſtory ought to notice them as ſuch, rather than lay more ſtreſs upon them than they can bear: as I am perſuaded the author will find has happened in the preſent inſtance, when he begins to look into Bacon's own work, and to examine in the right way an opinion, which I apprehend has been taken upon inſufficient authority.

The firſt edition diſpoſed of Copernicus in few words: "The illuſtrious Copernicus by *obſervation and experiment* aſcertained the true motions of the planets, and verified the Pythagorean ſyſtem of the univerſe." It was a bold enterprize in Copernicus to make any ſort of *experiment* upon the planets beyond that of obſervation. The fourth edition proceeds more ſoberly, "Nicolas Copernicus flouriſhed nearly three centuries after Friar Bacon. Thorn, a city of Pruſſia, had the honour of his birth in 1473. Diſſatisfied with the reigning ſyſtem of Ptolemy, who placed the earth in the centre of the univerſe, he revived the very ancient opinion

"which

" which had been taught by Pythagoras nineteen cen-
" turies before in the ſchools of Magna Græcia. Much
" to the honour of claſſical learning, he derived his in-
" formation reſpecting the aſtronomical doctrines of
" the great philoſopher of Samos from the academical
" queſtions of Cicero, and the works of Plutarch, as
" he acknowledged in the dedication of his works
" to Pope Paul the third. Copernicus maintained, that
" the Sun was placed in the centre of the univerſe,
" and that Mercury, Venus, the Earth, Mars, Jupiter,
" and Saturn, revolving each upon its axis, move
" round the ſun from weſt to eaſt. The different re-
" volutions of theſe fix planets are proportioned to
" their reſpective diſtances from the ſun, and the cir-
" cles which they deſcribe cut the ecliptic in different
" points. The earth completes its revolution in the
" ſpace of a year, in a circle which includes the orbit
" of Venus, and is included by the orbit of Mars. It
" has another revolution upon its axis in twenty-four
" hours, and by this movement the diſtinctions of day
" and night are produced. The moon, an inferior pla-
" net, attendant on the earth, moves round it in an el-
" liptic orbit, and revolves upon her own axis exactly
" in the time ſhe goes round the earth. The *heavens*
" which form the ſpacious fields of ether *are immove-*
" *able*, and the ſtars are fixed in them at an immenſe
" diſtance from the ſun.—Such is the Copernican ſyſ-
" tem, the glory of modern philoſophy, and the baſis
" of the ſubſequent obſervations of aſtronomers."

It is not clear at the inſtant whether this be intended for a view of the Copernican ſyſtem, as taught by Copernicus himſelf, or as improved and filled up ſince his time. The opening of it, "Copernicus maintained," and the finiſhing ſentence, calling it "the baſis of ſub-

" ſequent obſervations," direct us to Copernicus only: and upon the other ſuppoſition there would be a groſs error reſpecting the orbits of the planets generally, and the ſame error repeated again of the earth's orbit in particular. I ſhall therefore conſider it as the outline ſimply of that ſyſtem which Copernicus himſelf aſſerted.

Firſt, " The different revolutions of theſe *fix* planets " are proportioned to their reſpective diſtances from " the ſun." " The revolutions" ought to have been, the times of the revolutions. The propoſition is untrue in itſelf, and was never maintained by Copernicus. The more diſtant planet has the longer periodical time, but the diſtances and periodical times are not proportional: e. g. The diſtance of Saturn from the ſun being about 9½ times the diſtance of the earth from the ſun, the period of Saturn would be nine years and a half, if the proportion held, whereas it is nearly thirty years.

Secondly, " And the circles which they deſcribe cut " the ecliptic in different points." By " the ecliptic" is to be underſtood the plane of the ecliptic. Of theſe ſix circles, the circle deſcribed by the earth is one; and it " cuts the plane of the ecliptic," its own plane, in ſome points: which is not ſenſe.

Thirdly, " The moon, an *inferior* planet, attendant " on the earth, moves round it in an *elliptic orbit*." The very triteſt terms of aſtronomy are miſtaken, *inferior* and *ſecondary*. Inferior planets are thoſe *lower* in the ſyſtem than the earth, that is, nearer to the common centre of gravitation. Secondary planets are thoſe which reſpect not the ſun, but ſome planet, as their centre of gravitation and motion: they are ſatellites to the primary planets.—Then the elliptic orbit is quite a prodigy. Had Copernicus made any ſuch advances

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in the theory of the moon's motions, it would have been a moſt wonderful atchievement for his time, and the ſtate of aſtronomy. But the hypotheſis he framed for them was a moſt perplexed one, made up of an eccentric circle with two epicycles.

Fourthly, "Such is the Copernican ſyſtem, the glory "of modern philoſophy, and the baſis of the ſubſequent "obſervations of aſtronomers." By an impropriety in the expreſſion, Aſtronomy is turned upſide down. The obſervations of aſtronomers are a good baſis for a ſyſtem, but a ſyſtem cannot be the baſis of their obſervations, for a reaſon very well known at the obſervatories of Oxford and Greenwich.

It is ſaid, "Copernicus maintained—that Mercury, "Venus, &c. revolve each upon its axis." I doubt whether he ever maintained that doctrine, except in reſpect of the earth, as the revolution of the heavenly bodies upon their axes did not fall within the range of his enquiries. He had to aſſign them their relative places, to ſimplify the theory of their motions in the ſyſtem, and to account for ſuch of their appearances as were preſented to the eye: but theſe had no connexion with a movement upon their axes. Afterwards, when men had repoſed a little upon the knowledge they had gained of the conſtitution and general harmony of the ſyſtem, and proceeded to look more cloſely into the ſeveral parts of it, a notion would probably occur to them, ſuggeſted by the reaſoning of analogy, that the other planets might revolve upon their axes, as well as the earth. From believing that the earth was a planet, by an eaſy ſtep they would be led to imagine the planets to be earths, and to have a movement which ſhould produce for them their day and night. Such I apprehend would be the courſe and progreſs of their ſpecu-

heavens. But, be this as it may, they could neither know nor maintain the rotation of the planets, till the telescope came, and revealed it. Four of them at leaſt are now ſeen to have that movement. Hence our reaſoning has fulfilled its direction, and, inſtead of transferring the diurnal motion of our globe, received upon good phyſical reaſons, to the other planetary bodies, we now draw one argument for the rotation of our globe, from what we ſee in them. It is the ſame analogy reſting on a new ground. By ſhifting the fulcrum, the weight and the power have been made to interchange offices with each other. As to Copernicus, I do not believe that he thought of a rotatory motion of the planets generally. I do not find any ſuch idea thrown out in his work, De Revolutionibus. If it be there at all, it muſt be advanced incidentally, and upon conjecture.

This ſingle eſſay upon Copernicus would of itſelf oblige me to queſtion the author's competency to any philoſophical ſubject. It is an amendment of a former attempt. It appears upon an after-thought, with all the advantage which induſtry, quickened by the ſenſe of former deficiency, can give it. And the ſubject itſelf is of the very ſimpleſt conſideration. To draw out an epitome of the Copernican ſyſtem, that ſhall be juſt and conſiſtent in all its parts, and in proper terms, is ſo very humble a talk, that he who fails in it, muſt be far indeed from having philoſophy propitious to his exertions.

The greateſt fault of all is ſtill behind. For why is this ſcheme of philoſophy generally received? and upon what reaſons is it ſupported? Not the ſhadow of an argument or illuſtration appears in theſe Elements of Knowledge, which ſhould incline us to think better of Copernicus than of Ptolemy: a moſt egregious defect. Knowledge, unenlightened by a view of principles, can

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carry with it neither improvement nor pleaſure, but muſt hang a cold and heavy weight upon the memory, while the active lively powers of the underſtanding have no concern or communion with it. Did the elucidation of the Copernican ſyſtem demand any depth of learning, or a train of ſevere mathematical reaſoning, I would not ſpend a word in laying open the defect, though it be in a treatiſe on Mathematics. But as it might have been effected by a few plain arguments, level to general apprehenſion, and ſatisfactory to the moſt inquiſitive; and as the ſubject unqueſtionably calls for it, being the great hinge of all the ſublime part of natural philoſophy, I cannot avoid noticing the want of it as a very extraordinary blemiſh.

P. 92 of 4th ed.

In the 4th ed. ſome account of the invention of the teleſcope is introduced, which did not appear in the firſt, ſetting out with a reflection not very happily worded: "To *accident* are probably owing ſome of the "moſt uſeful and *ingenious* inventions;" which reflection leads to the ſtory of the ſpectacle-maker's children. Conſidering that a full and circumſtantial hiſtory, which weakens the credit of that ſtory, and gives the primary invention to Zachary Janſen, has been written expreſsly on this controverted point by a perſon who lived near the time of the invention, I think ſome notice ought to have been taken of this contrary evidence. It is to 'Borelli de vero teleſcopii inventore' that I allude. The difference lies not ſimply in the perſons, but in the circumſtances too. In the one narrative, the children of a ſpectacle-maker fall upon the invention by accident. In the other, an intelligent mechanic, trying the effect of new combinations of glaſſes, is led to the conſtruction of the inſtru-

ment in the courſe of his experiments. Though an elementary work ſhould not go at large into controverſial queſtions, it ought to exhibit the reſult of examination.

Galileo.—The ſketch of Galileo's diſcoveries in the firſt edition is very imperfect, and, after having been retouched, is very imperfect ſtill. The only topics inſiſted on are his aſtronomical diſcoveries, which, though valuable and curious as being the firſt made with the teleſcope, and as they brought a ſignal confirmation to the Copernican philoſophy, are by no means thoſe which do the greateſt honour to his genius. It is to his original views on the philoſophy of mechanics, his demonſtration of the laws of accelerated motion, and his theory of projectiles, that he owes his reputation. But what ſhall we ſay of the manner in which even his aſtronomical diſcoveries are treated? "He di-" rected his new inſtrument to the heavens, and there " beheld ſuch wonders, as had never before been viſible " to man. He ſaw the ſpots in the diſk of the ſun, and " obſerved that the ſun revolved on its axis in twenty-" ſix days. He diſcovered the four ſatellites or moons " of Jupiter, *and the luminous ring*, with which Sa-" turn is ſurrounded. Wherever he pointed his te-" leſcope, he obſerved innumerable ſtars ſpangling the " wide fields of ether." We are made acquainted with the bare fact, that Galileo obſerved the four ſatellites of Jupiter, and left uninformed of that ſurpriſing inſtance of his ſagacity, in the ſervice he conferred on navigation, by ſhewing the uſe that might be made of their eclipſes for aſcertaining the longitude: which was perhaps one of the fineſt ideas that ever occurred to a man of genius. Had this ſingle idea, whereby the motions and appearances that take place in the very retreats

of

of nature, are made ſubſervient to the purpoſes of human life, and the other planets ſhewn to be linked with our earth by ſecret chains of admirable utility, been properly opened and diſplayed, I do not know whether it would not have contributed more to elevate the reader's mind, and let him into ſome intereſting views of nature and ſcience, than all that has been done towards that end in the whole extent of the author's progreſs through Philoſophy.

Kepler.—It is quite grievous to think what unworthy treatment Kepler received in the firſt edition. Of his three famous laws, two were propounded in theſe words; "1. That the ſame planets deſcribed about "the ſun *equal axes* in equal times. 2. That in diffe-"rent planets the ſquares of the periodical times were "as the *orbs* of the tranſverſe axes of their orbits." And, to degrade theſe laws from their juſt rank and importance, it was thought fit to put them underneath in the margin. When I firſt ſaw them there, and in that ſtate, I could not forbear thinking of a mode of puniſhment ſome time practiſed, of mangling the moſt uſeful parts of the offender's limbs, and then putting them under his arm. In the fourth edition however they are reſtored whole to their proper place. But then a clauſe is added to the third of them, of very queſtionable import: that "if the periodical times of two planets be "given, and the diſtance of one of them from the cen-"tre, the other may be found by the rule of propor-"tion." The rule of proportion will not meet the purpoſe without an extraction of the cube root, which, however ſimple a proceſs, is certainly not included in the idea of the rule of proportion.

"Huygens, a native of Holland, completed the in-"vention of the pendulum clock begun by Galileo, "and diſcovered one of the ſatellites of Saturn. John

" Caſſini, the noble father of a ſcientific family, clearly " ſaw, for the firſt time, *the four remaining ſatellites* of " that moſt remote of the Copernican planets," &c. The author ſeems not to be aware that Saturn is known to have ſeven ſatellites.

Boyle—" ſcrutinized the properties of the air, and " invented the air-pump, which is found of the great- " eſt utility to aſcertain its various properties." The invention of the air-pump is attributed to Mr. Boyle likewiſe in vol. i. p. 480. Mr. Boyle himſelf, with that ſimplicity and openneſs for which he was remarkable, diſclaims the honour of the original invention, and tells us he received the firſt idea of it from a printed report of Otto Guericke's contrivance, which he greatly improved upon. See his Experiments Phyſico-Mech. on the Air, in a letter prefixed. His merit in this invention is ſimilar to that of Galileo, in regard to the teleſcope.

The account of Lord Bacon's philoſophical works is taken, as Mr. K. himſelf intimates, from Mallet's life of Bacon, being compoſed of ſentences and half ſentences from Mallet, very well put together. It is much to be regretted the author had not himſelf cultivated an acquaintance with the " De augmentis ſcientiarum," as he might probably have derived from it ſome ſound views, which would have been uſeful to him in compoſing this or any other extenſive work of learning.

" By the aid of reflecting teleſcopes of a ſtupendous " power and magnitude, Herſchel has diſcovered the " *infinite number of planes in which the ſtars are fixed*, " and added the Georgium ſidus, a new planet, to the " ſolar ſyſtem." 4th ed. adds, " It moves round the ſun " in ſo large an orbit, and is ſo diſtant, that it is never " viſible to the naked eye." The Georgian appears [redacted] its ſatellites. And in ſuch a haſty detail [redacted]en juſt mentioned, that two more primary

mary planets have been obſerved in our ſyſtem, the Ceres and the Pallas. The recent diſcovery of theſe two laſt might not have come to the author's knowledge. But the ſatellites of the Georgian have been known almoſt as long as the Georgian itſelf.—"The infinite "number of planes" is more than obſcure. Does it allude to the parallel ſtrata, in which Dr. Herſchel has ſuppoſed the fixed ſtars are ſpread over the heavens?

"Our ſketch of the ſcientific powers of theſe emi-"nent men is more rapidly traced, that we may haſten "to one, whoſe name diffuſes a glory round his native "country, and is celebrated throughout all thoſe parts "of the world, where the ſciences have made any pro-"greſs." This is Sir Iſaac Newton. If the reader think to have an abſtract of Sir Iſaac Newton's diſcoveries, ably and clearly ſtated, in a form that ſhall preſent to his underſtanding diſtinct intelligible notions of them, he will look for what never entered the author's contemplation. If a high encomium upon them, compoſed with much flow and ſwell of language, will anſwer his expectations, then his expectations may be anſwered. He muſt not look for much ſubſtance or ſolidity of matter, nor many ideas that can be graſped and retained. It is a maze of generalities, a wilderneſs of words, where the law of gravitation, the priſm, the primogenial colours, caſt a faint unſteady light for a moment, and inſtantly diſappear. In truth, the piece is of the epideictic, rather than the didactic kind; and that being the only view in which it can endure to be conſidered, I will only ſay of it, that, like moſt compoſitions of that claſs, as it contains little that comes home to the buſineſs of real information, ſo I think it is a pretty good panegyric in the common taſte, and more happily written than could have been expected from

from a perfon who laboured under the diſadvantage of never having read any part of the works which are the ſubject of his panegyric. There follows a parallel between Newton and Deſcartes, in which ſome of the thoughts are nearly turned, wound up with this reflection: "So juſtly does the genius of Newton claim "a conſpicuous place in every *Syſtem of mathematical* "*Philoſophy*:" as if there had been any ſuch diſcuſſion. The concluſion of the whole treatiſe goes off in a bold ſtrain: "As to point out the relative importance and "utility of theſe ſtudies, is perfectly conſiſtent with "my general plan: *if I ſhould deem it an act of in-* "*juſtice to withhold from them, who make deep reſearches* "*into nature, their due commendation.* The Univerſity "of Cambridge furniſhes abundant examples of the "proficiency of her members in the various branches "of the Mathematics," &c.

P. 447 of 1ſt ed. vol. i. p. 408 of 4th.

"*The Hiſtory of Modern Europe.*"

"THE moſt ſtriking objects, which this hiſtory preſents to us, are,

"I. The eſtabliſhment and abolition of the Feudal "Syſtem. II. The hiſtory of the Cruſades. III. The "inſtitution of Chivalry. IV. The Reformation. V. "The revival of Claſſical Learning.

"To trace the hiſtorical outlines of thoſe inſtitutions, inventions, and diſcoveries, which diſcriminate "the hiſtory of modern from that of ancient Europe, "is our preſent deſign."

[redacted]s are well choſen; and I think only [redacted] be added to them of equal luſtre and magni-

magnitude, the extenſion of Navigation and Commerce, which may rank as the moſt diſtinguiſhing event of modern times, and next after the Reformation as the moſt important. It will occur to every one, that the extended navigation of the European ſtates, by opening larger channels to their enterpriſe and induſtry, and breaking up new ſprings of wealth and power, has affected their manners in a very ſtriking degree, has given the turn to their affairs in peace and war, and almoſt decided their relative conditions of figure and greatneſs: that it has enlarged the knowledge of nature, and often carried out ſcience in its train: that it has given riſe to eſtabliſhments ſingular in their kind, and ſcattered wide the ſeeds of population: and laſtly, that it has bred ſome greater vices, than the genius of Chivalry, Learning, and Religion have ſupplied a remedy for. A ſubject embracing ſo much intereſting matter, deſerved to be brought forward, and ſet in a conſpicuous point of view; it deſerved at leaſt to fill one of the diviſions of Modern Hiſtory. The neglect of it makes the proœmium to this portion of hiſtory ſit aukwardly; for the proœmium obſerves, that, "as the "manners of ſociety have experienced a very great im- "provement, in proportion to the wide diffuſion of "knowledge, and the facility of communication; as "navigation has enlarged the intercourſe of mankind, "by the diſcovery of the new world . . . . . it muſt "ſurely be a ſubject of pleaſing enquiry, to inveſtigate "the leading cauſes of ſuch extraordinary, ſuch extenſive, and ſuch beneficial effects:" and yet no further regard is paid to this new world, nor to the fortunes of the old as connected with it, than that of barely alluding to its hiſtory in ſome remarks in the concluſion, of that deſultory kind, which brings Cooke and Columbus together in the ſame ſentence.

"The

"The Feudal Syſtem."

The hiſtory of the Feudal Syſtem is taken out of a curſory ſurvey of it in the Introduction to Robertſon's hiſtory of Charles V. without acknowledgment. It has many great faults, ſome of which ſhall be mentioned.

1. There was a progreſs and gradation in the term and ſtability of the feudal tenure, which modified the ſyſtem variouſly at different periods, that is not marked in this account of it. The vaſſal made ſucceſſive acquiſitions of right and intereſt in the lands he enjoyed. [a] They were at firſt granted to him during the pleaſure of his ſuperior, then for a time certain, or for life: afterwards the deſtination of the grant extended to one or more of his children, and, finally, it was made in perpetuity. In this manner the poſſeſſion grew by degrees more ſtable and ſecure, and, from a ſtipend revocable at the will of the donor, paſſed into a permanent inheritable property. Hiſtory has recorded this gradual change; and ſpeculative men have reaſoned upon the cauſes which produced it. The cultivator, they ſay, would naturally learn to feel a ſtrong attachment to the ſoil on which he had laid out his induſtry and care. And, at a time when the idea of property was yet looſe and flexible, the ſuperior would be inclined to allow weight to thoſe ſentiments, becauſe there ſeemed to be ſomething of equity in them: and at the ſame time he would conſult his own intereſt in knitting more cloſely the connexion between him and his dependent. Thus the poſſeſſion was confirmed for life. But as the forethought and deſires of men reach beyond their own wants to the well-being of their poſterity, it would be found that a man expoſed his life in the field more

[a] Lib. Feudorum in Monteſquieu xxx.

valiantly,

valiantly, and therefore ſerved his ſuperior better, who entered it with the reflection that he could bequeath a proviſion to his children. Hence a reaſon for prolonging in the ſame family the feudal grant. But to return to fact; the perpetuity of fiefs did not become general in Europe till the beginning of the tenth century; ſo long was the feudal ſyſtem in ripening. This progreſſive conſolidation of it is not attended to in the Elements of General Knowledge. If any thing in them can be conſtrued into an alluſion to it, it muſt be in the following paſſage: "The prin-"ciple of policy, upon which this ſingular eſtabliſh-"ment was founded, was ſelf defence. The new ſet-"tlers in a country wiſhed to protect themſelves not "only againſt the attacks of the inhabitants whom "they had expelled, but againſt the more formidable "inroads of freſh invaders. But unfortunately for the "*happineſs of mankind*, and the tranquillity of ſociety, "it was replete with many evils. The *powerful vaſſals* "*of the crown* ſoon acquired that land as unalienable "property, which was originally a grant during plea-"ſure, and appropriated to themſelves titles of honour "as well as places of truſt." The regular change of the ſtate of beneficiary property in general never comes into view.

2. One would be led to ſuppoſe from the hiſtory before us, that no other benefit accrued to the ſuperior from the feudal bond, but the ſervices performed by his vaſſal in the field. All the other fruits incident to it are paſſed over in ſilence. The pecuniary aids due to the chief for his honour, or for his neceſſities; the reverſion of the lands to his immediate uſe and enjoyment during the minority of the heir; his power of diſpoſing of the heir in marriage, the relapſe of the eſtate

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to him in failure of heirs, or the forfeiture of it by breach of fidelity; his right to the perſonal attendance of the feudatory in his court and caſtle, to aſſiſt in the proceedings of juſtice, and ſupport the ſplendour of his retinue; theſe are circumſtances which eſſentially affected the relation of lord and vaſſal, and gave a ſtrong character to the manners and laws brought in by the feudal ſyſtem. I need not labour to ſhew that no tolerable idea can be had of it without a regard to them. Indeed the author has ſtrangely narrowed his whole view of its nature and operation, by looking for it only in the camp. If ever there was a time when the vaſſal owed no expreſſion of dependence but that of repairing to the ſtandard of his chief, and the chief had no intereſt but in the ſword of his vaſſal, it was but in the earlieſt period of their aſſociation, when the feudal principles were only beginning to expand, and, from the ſimple, naked ſtate of ſociety, were ſtinted in the matter they had to work upon. In the courſe of things they were to ſpread further, to run through the uſages and inſtitutions of civil life, and to mould the entire fabric of political ſubordination. The right of ſucceſſion to the crown was not unfrequently to be governed by them. They were to penetrate to the altar, and be bound upon the property and religious offices of the church.

When this ſyſtem was in its vigour, the conditions of the ſtrict military tenure included the ſervices and duties of a civil kind, which I have above hinted at. But other tenures grew up under it, unburthened with military ſervice, and purely of a civil nature. They too ought to have been noticed in an outline of its eſtabliſhment and abolition, not only becauſe there is much in their hiſtory to gratify curioſity, but becauſe "the abolition" of the oppreſſive part of the ſyſtem was brought

brought about in our own country, to whoſe affairs we look with moſt eagerneſs, by converting the military into one of theſe civil tenures. We ſhould have been better prepared to underſtand, how it was aboliſhed, had we ſeen ſomething of the milder policy, into which it was to be ſunk and reduced.

"In ſucceeding times a variety of cauſes began to "operate, which checked the licentiouſneſs of the ba- "rons, ſoftened the ferocity of their manners, and fi- "nally put a period to their domination. *The eſtabliſh- "ment of ſtanding armies in the fifteenth century* gave "more effectual authority to kings, and from that time "they no longer regarded their nobles as their equals, "or found it neceſſary to have recourſe to timid coun- "ſels, or feeble efforts, to control their power. They "began not only to wield the ſceptre, but to brandiſh "the ſword; and either checked the deſigns of their "barons by intimidation, or puniſhed their rebellion by "force." Before this time, [a] the primitive feudal conſtitution had been ſo far relaxed as an inſtrument of military policy, that the armies of the leading ſtates of Europe were compoſed in great part of mercenaries: a force which obtained footing nearly in the following manner. The feudal tenant, who failed to appear in the field at the ſummons of his ſeignior, was ſubjected to a fine. Various reaſons and ſituations may eaſily be imagined, which would render the payment of a fine preferable to the endurance of military hardſhip and diſcipline. The commutation became frequent, and brought into the hands of the prince conſiderable ſums of money, which he diſpoſed of in levying ſuch men, natives or foreigners, as he could find willing to ſerve. But, a ſtep beyond this, the tenure by knights' ſervice,

[a] See Dr. Gilbert Stuart's View &c.

in England had come to be converted into another form. The contract was altered; and a pecuniary aſſeſſment introduced in lieu of actual ſervice. The produce of the aſſeſſment was a fund for the maintenance of mercenary troops, which now formed the moſt effective part of our national force. The ſervice of the feudal militia being limited to forty days, its inefficiency had prompted the ſovereign in other countries equally to cheriſh a mercenary army, for the payment of which he depended on the extraordinary contributions of his ſubjects, the fines of commutation, and his own revenues. When the war was finiſhed, the aſſeſſment and the contribution ceaſed, and the troops were conſequently diſbanded.

A force, whoſe diſcipline and appointment commenced with the emergency which required its ſervice, was found to be ill ſuited to military enterprize. The diſorders inſeparable from bodies of men, who often were without intereſt in the country whoſe battles they had to fight, and formidable, when broken up, by their ſpirit of licence and outrage, were alſo grievouſly felt. The reform of theſe evils pointed to a regular force of ſounder compoſition: and as the prince had already been entruſted with the management of treaſure, for raiſing and maintaining thoſe looſe, irregular bands, we may perceive how the idea of a ſtanding army was unfolded, and how the way was cleared for its eſtabliſhment.

The hiſtory before us never pointing out this degeneracy and relaxation of the primitive conſtitution, this previous change in the ſtructure and materials of the public force, calls up ſtanding armies to give the feudal ſyſtem its death-wound, as if, in the order of things, ſuch a total contradiction of the feudal principles could have ſprung up at once, or as if the introduction of *ſtipendiary* troops were not in itſelf a remarkable epoch

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in the decline of the feudal principles, as well as the intermediate ſtep which made the creation of a ſtanding army feaſible, or intelligible. But let us ſee the change, as it is deſcribed in the author's own way.

" Charles the VII. of France, urged by his deſire of " expelling the Engliſh from France in the year 1445, " was the firſt who adopted this meaſure: *but as it was* " *ſo repugnant to the genius of the feudal ſyſtem, and re-* " *quired the greateſt boldneſs to carry it into execution, he* " *retained a large body of forces in his ſervice, and ap-* " *pointed funds for their regular payment.*" Really this is to ſay, in direct terms, as it was a bold meaſure to eſtabliſh a ſtanding army, he eſtabliſhed a ſtanding army: a puerility which comes from the unhappineſs of compilation. " The principal nobility ſoon reſorted " to his ſtandard, and looked up to him as the judge " and the rewarder of merit. The feudal militia, *com-* " *poſed of men of rank and military talents*, who were " occaſionally called out, were in time regarded with " contempt by ſoldiers accuſtomed to the operations " of regular ſervice." (So five edd.) The feudal militia, bound as it was to a ſervice of only forty days, and containing a large proportion of landed proprietors, whoſe perſonal conſequence and ſpirit revolted at diſcipline, could not avoid being eminently deficient in military talents. However, theſe imputed talents ought in all reaſon to have ſaved them from *contempt*, if the author cared to be conſiſtent with himſelf. Nor is it right to ſpeak of that body as *compoſed of men of rank*. Not to waſte words, I will give the paſſages in Robertſon, below, which have been disfigured in the tranſcribing [a].

[a] " Such an eſtabliſhment, however, *was ſo repugnant to the genius of feudal policy*, and ſo incompatible with the privileges and pretenſions of the nobility, that during ſeveral centuries *no monarch was either ſo bold*

The author next adverts to the decline of the Feudal ſyſtem in England, ſo far as it was lowered by the policy of Henry VII: but proceeds no further with it, I ſuppoſe becauſe his ſingle guide ſtopt there. Though I dare not repeat a ſaying of Blackſtone's, that the reformation of the feudal tenures by the ſtatute of Charles II. was a more valuable acquiſition to our liberties than even Magna Charta itſelf; yet I may be allowed to ſay, the paſſing of that ſtatute is our great æra in the abolition of the feudal ſyſtem: and a hiſtory of its abolition, which does not embrace that æra, really leaves it ſtanding in its form, and powerful in its operation.

I forbear mentioning ſome other great points in this ſubject, which ought to have been brought forward, and think it enough for me to obſerve, that nothing can be more unlike the feudal regulations which were actually taken away by the wiſdom or the neceſſities of later times, than thoſe regulations which the author has deſcribed in the eſtabliſhment of the

or ſo powerful, as to venture on any ſtep towards introducing it. 'At laſt Charles VII. availing himſelf of the reputation he had acquired by his ſucceſſes againſt the Engliſh, and taking advantage of the impreſſions of terror, which ſuch a formidable enemy had left upon the minds of his ſubjects, executed that which his predeceſſors durſt not attempt. Under pretence of having always ready a ſufficient force to defend the kingdom againſt any ſudden invaſion, at the time when he diſbanded his other troops, he retained under arms a body of nine thouſand cavalry, and ſixteen thouſand infantry. *He appropriated funds for the payment of theſe.—The prime nobility courted this ſervice, in which they were taught* to depend upon their ſovereign, to execute his orders, *to look up to him as the judge and rewarder of their merit. The feudal militia, compoſed of* the vaſſals whom the nobles could call out to follow their ſtandard, as it was in no degree comparable to a body of ſoldiers regularly trained to war, ſunk gradually in reputation. *The nobles and their military tenants*, though ſometimes ſummoned to the field according to ancient form, were regarded as an encumbrance upon the troops with which they acted, and *viewed with contempt by ſoldiers accuſtomed to the* vigorous and ſteady *operations of regular ſervice.*' Robertſon, ſect. ii.

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ſyſtem, and continued to preſent to our mind, throughout its hiſtory: changes, unnoticed by him, having in the mean time taken place, which made the ſtructure that was to be demoliſhed totally different, in its mould and appearance, from that which he had raiſed. If the two extreme points in the fate and fortunes of ancient Rome, the founding of it by Romulus, and the ſacking of it by Alaric, were put together as an epitome of Roman hiſtory, that epitome would bear a ſtrong reſemblance to the hiſtory now under contemplation; except that in the latter part it would be more perfect.

Many of theſe weakneſſes and defects have ariſen from the very contracted limits of the author's enquiries. He has confined himſelf to the introduction of the Hiſtory of Charles V. which does not furniſh the proper materials for a hiſtory of the feudal ſyſtem. It is a *view of the progreſs of ſociety in Europe, from the ſubverſion of the Roman Empire, to the beginning of the ſixteenth century.* Being very comprehenſive in its ſcheme, it affords ſlight ſketches only of the ſeveral parts, and is more like a philoſophical than an hiſtorical diſſertation. The feudal ſyſtem is conſidered there, not in its ſtructure and formation, but in its effects upon manners and ſociety. Some hiſtorical idea of it, though an incomplete one, might have been collected from the notes and illuſtrations; but Mr. K. has extracted the whole of his account from the Introduction itſelf, which will never inform a perſon what the feudal ſyſtem was, nor what were the relations it created.

Dr. Robertſon labours principally to ſhew the influence it had upon ſociety, in its exceſſes and abuſes. Mr. K. runs on in the ſame courſe. But we cannot forget that there was much general good produced by the feudal compact, as a cement to the looſe, and un-

faſhioned elements of ſociety in its earlier ſtate: that it was a compact which originated in liberty, (though Mr. K. affirms it "originated in violence,") and contained a ſcheme of mutual amity and protection. And hence we underſtand the reaſon which could induce proprietors of land, free from the feudal burthens, to renounce their immunity, and undertake the obligations of the feudal tenure, for the ſake of the protection it afforded: which known fact would appear abſurd and impoſſible to any perſon who ſhould take his ideas of the ſubject from the Elements of General Knowledge.

"II. *The Cruſades.*"

In a ſection upon "the Qualifications of an accom-
"pliſhed hiſtorian" (p. 270 of 1ſt ed. 253 of 4th.) are the following reflexions: "Impreſſed with the deep
"ſenſe of his duty, he (the hiſtorian) pays the moſt
"ſacred regard to truth; and his diligence in aſcer-
"taining facts is equal to his accuracy in ſtating them.
"As far as the infirmities of human nature will allow,
"he is diveſted of the ſtubbornneſs of prejudice, the
"violence of paſſion, and the predilection of party....
"He guards againſt the flights and deluſions of ima-
"gination, and is therefore careful not to convert hi-
"ſtory into romance, or merely adorn his ſubject with
"the argument of philoſophical diſſertation, or the
"pomp of figurative ſtyle."—Theſe and many other remarks are pointed at a particular writer of our own country: "It will doubtleſs occur to my readers, that,
"when I made theſe obſervations, I had Gibbon in
"view. It would lead me into too prolix a detail, if
"I were to point out how much he has betrayed his
"truſt, and deſerted the province of a good and fair
"hiſtorian. *My readers are referred to an excellent*

"*pam-*

"*pamphlet by Dr. Whitaker*, in which the incorrect "language, contradictions, digreſſions, obſcurities, ab- "ſurdities and violations of decorum by this hiſtorian "are ſtated with great clearneſs." Mr. Gibbon is made to ſit for the portrait of an unfaithful hiſtorian; and others, who may attempt the ſame province of literature, are taught to qualify themſelves for it by taking a kind of negative leſſon from him, and endeavouring to be as unlike him as they can.

We come to the Cruſades; and the hiſtory of them conſiſts partly of narrative, partly of reflexions upon their origin, principle and conſequences. The whole ſubſtance of the narrative, ſuch as it is, and many of the reflexions, are copied, as nearly as poſſible, in the very words, from that ſame hiſtorian, whoſe credit we have ſeen ſo depreciated. The teſtimony of a man, who had been denounced to us for wilful perjury, is now tacitly obtruded on our belief for good and legal evidence.

It was unbecoming the induſtry and good ſenſe of a perſon who had proſcribed Mr. Gibbon's teſtimony, to truſt his ſingle word again in any point of importance: much leſs to riſk the faith of a large portion of hiſtory upon a name ſo diſhonoured. The Cruſades were a ſubject, on which there was ſome reaſon to ſuſpect the fairneſs of his pen. He was known to labour, by little indirect arts of miſrepreſentation, to caſt a ſlur as he paſſed upon every ſentiment and action that ſeemed to be connected with the Chriſtian name. Would this inclination ſlumber over ſeven Cruſades?

Much the ſevereſt part of Mr. Whitaker's animadverſion falls upon his management of this ſubject. And yet 'the Elements of General Knowledge' are induſtrious to ſhare it, to ſhare the very cenſure, to the juſtice of which they have aſſented. I ſpeak mode-

rately, in saying, that on this very subject they have, by errors of the most undesigning negligence, far outdone Mr. Gibbon's most strenuous misrepresentations.

To enter into particulars.—The procœmium contains a slight inaccuracy of thought. "If we consider the great numbers of Europeans, who were engaged in the Crusades, or their long and obstinate perseverance in the same design, notwithstanding an almost uninterrupted series of *hardships, losses, and defeats*; and if we reflect upon the important consequences, with which *these events* were attended both to themselves and their descendants; the history of the Crusades," &c. The consequences alluded to are consequences of benefit and melioration to Europe, resulting from the intercourse of the Crusaders with the East. But it is very harsh to call them the consequences of their hardships, losses, and defeats.

The second paragraph is made up of inelegant tautology. "From the æra of the Crusades may be traced the diffusion of several kinds of knowledge, and *the* various *improvements of society* in manners, commerce, and arts. *And* from the communication of the western with the eastern nations arose a succession of causes, which with different degrees of influence, and with more or less rapidity, contributed to abolish anarchy and confusion, and to introduce order and *improvement into society*."

The third enters upon the narration. After touching upon the zeal and veneration of the Christians of the middle age towards the Holy Land, and the sufferings they were exposed to in visiting it, the narration goes on, "[a] The first converts to this active missionary" (Peter the

[a] Gibbon, "*The first proselytes became the warmest and most effectual missionaries of the cross:* among their friends and countrymen, they *preached the* duty, the merit, and the recompence of their holy vow; and

Hermit) "became the warmeſt advocates for the expedi-
" tion. Great numbers, chiefly conſiſting of peaſants ill-
" provided with neceſſaries, and whoſe ignorance mag-
" nified the hopes, and diminiſhed the dangers, of the
" undertaking, periſhed in *the foreſts of Hungary, or the*
" *plains of Aſia.* A pyramid of bones erected by Soly-
" man the emperor of the Turks, near the city of
" Nice, informed their followers of the place of *their*
" *defeat.* Of the firſt Cruſaders three hundred thouſand
" are ſaid to have fallen a ſacrifice to their *fanaticiſm*, be-
" fore a ſingle city was reſcued from the infidels. More
" ſtrongly ſtimulated, rather than deterred by this ca-
" taſtrophe, Baldwin, Earl of Flanders; Godfrey, of
" Bouillon; Hugh, Count of Vermandois, brother to
" the King of France; Raymond, Count of Thouloufe;
" Robert, Duke of Normandy, the eldeſt ſon of Wil-
" liam the Conqueror; *Bohemond and Tancred, who*
" *were likewiſe princes of the Norman race*, ſet forth upon
" this enterprize."

1. The compoſition is too negligent, when a pyra-
mid of bones near Nice in Aſia is made a monument
of the defeat of thoſe who periſhed in the foreſts of
Hungary. 2. It is ſtrange, that ſo much Chriſtian blood is
ſhed in thoſe foreſts, and no hint dropped how the adven-
turers chanced to meet an enemy there, or what cauſes
embroiled them with the Hungarians, whom we may
gueſs to be the enemy. Such neceſſary links of informa-

" and the moſt reluctant hearers were drawn within the whirlpool of per-
" ſuaſion and authority. *The ignorance which magnified the hopes, diminiſhed*
" *the perils of the enterprize.*"—Then the deſtruction of the firſt Cruſaders
in Hungary and Aſia—" Solyman tempted the main body to deſcend into
" the plain of Nice, where they were overwhelmed by the Turkiſh ar-
" rows; and *a pyramid of bones informed their companions of the place of*
" *their defeat. Of the firſt Cruſaders three hundred thouſand had already pe-*
" *riſhed, before a ſingle city was reſcued from the Infidels*," &c.

tion are for ever miſſing in the hiſtorical as well as all the other parts of the work. The moſt rapid writer might have ſtopped to ſay, the exceſſes of that undiſciplined multitude provoked reſiſtance. 3. In the liſt of chiefs, "*Baldwin*, Earl of Flanders," ought to be Robert, Count of Flanders. There was a Baldwin, a younger brother of Godfrey of Bouillon, and ſome others of the name. But theſe were perſonages of leſs note, and not to be ranked with Godfrey and Hugh. 4. Bohemond was a prince of the Norman race, but eſtabliſhed in the ſouth of Italy. Had this circumſtance been thrown into the narrative, we ſhould have known better what countries contributed to the Cruſade.

The narrative of their expedition from Conſtantinople, which was the place of general rendezvous, is contained in theſe words: "After ſuffering various hard-"ſhips and loſſes, the Cruſaders at length reached the "walls of Jeruſalem. Forty days were employed in "the ſiege of the holy city: at the expiration of which "they took it by aſſault; and, forgetful of the leſſons "of mercy taught by their great Maſter whoſe enſign "they bore, they indulged in the rage of promiſcuous "ſlaughter, and put all Jews and Turks of every age, "and of either ſex, to the ſword."

It is ſurpriſing above meaſure, to ſee a hiſtory, which ſhall venture to conduct the Cruſaders to Jeruſalem through nothing but loſſes. Their march was ſignalized by ſucceſs. Their victories were many and brilliant. They reduced Nice, the capital of the Turkiſh empire then recently founded in Aſia Minor. They defeated the Sultan, who had drawn together a force of two hundred thouſand men, in a pitched battle; and drove the Turkiſh army before them out of Aſia

Aſia Minor, through which they advanced with ſteady uninterrupted ſucceſs, reducing all the moſt conſiderable cities that lay in their way, with little trouble, after the Sultan had been beaten out of the field. After croſſing mount Taurus, they again repulſed the enemy, who had taken poſt on the Orontes, and laid ſiege to Antioch, a place of great ſtrength and importance, admirably fortified both by nature and art, and then garriſoned with five and twenty thouſand men. Although their numbers were waſted by famine during the ſiege, that did not prevent them from defeating and deſtroying an immenſe army ſent by the Sultan of Perſia to attempt its relief. When Antioch was taken, (after one of the moſt memorable ſieges on record,) their way to Jeruſalem was eaſy, and open: the towns on the Phœnician coaſt made offers of ſubmiſſion, or were carried by aſſault, excepting Tortoſa, or Arca, (for the name is given variouſly,) which was the only one that withſtood them with effect. The greateſt loſs they ſuſtained was by a peſtilence conſequent to the famine before Antioch; but, except that they abandoned the ſiege of Tortoſa, (becauſe their prudence or their impatience would not allow them to waſte their time and force upon an inferior object, when Jeruſalem was within reach), I do not find any check beſides given them in the whole of their long career. At the time the main body was advancing ſouthward through Syria, a detachment under Baldwin, Godfrey's brother, poſſeſſed itſelf of a large country upon the Euphrates, and there founded the Latin *principality* of Edeſſa, which by ſubſequent additions was extended to the Tigris eaſtward, and embraced, on another ſide, part of Armenia. Their numbers had been diminiſhed by famine and diſeaſe, which however were

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deſtructive chiefly to the lower ranks of the army; by loſſes in action, which were the price of victory; and by the garriſons they had left to defend their conqueſts. But the flower of their force was ſtill entire, and equal, as appeared by the event, to the recovery of Jeruſalem, though defended againſt them by a new enemy, the Saracen Caliph of Egypt.

Mr. Gibbon has incurred juſt reproof for his ſtudied deſign 'to ſhade the glory of the Chriſtians, to place their failings and vices in the fulleſt point of view,' &c. And yet even his narrative would aſtoniſh a perſon, who ſhould come to the reading of it with the general impreſſion produced by his imitator's abridgement. If the great and memorable actions of that expedition are to be obſcured and ſunk into the narrow compaſs of two brief lines, let thoſe two lines be at leaſt pregnant with triumphs.

Jeruſalem is taken, and the inhabitants, it is ſaid, are wantonly and promiſcuouſly put to the ſword. Mr. Gibbon relates this upon the authority of three Moſlem writers, whom he names. Mr. Whitaker contends 'there was no maſſacre at all. There was even no bloodſhed, except ſuch as is always made in a ſtorm, *while the oppoſition laſts*:' and that 'Mr. Gibbon appears in ſuch a light upon the preſent occaſion as muſt blaſt his hiſtorical credit with the critical world, and his perſonal reputation with the chriſtian, for ever.' I regret that I am not ſo completely ſatisfied by his examination of the matter, as to embrace his aſſertions for good. Some ſhade of diſhonour, I fear, muſt reſt upon this victory. Several of the Latin writers (as Baldric, p. 134. of the Geſta Francorum ed. Ducheſne, Albertus Aquenſis, (of Aix) lib. vi. and Willermus Tyrenſis, an Archbiſhop of Tyre, who lived within the century after the event,) write

write in a tone which obliges me to heſitate, and doubt whether the bloodſhed did not outlaſt the reſiſtance. The greateſt authority in the caſe is a letter written by Godfrey to Bohemond, containing a ſummary account of the ſtorm, which Mr. Whitaker very properly inſiſts upon as the ſureſt anchorage we can take. That letter certainly *implies* that no maſſacre took place: and being the moſt authentic document we have, its negative teſtimony will go far in weakening the other only "ſecondary authorities." I can ſay nothing of the credit of Mr. Gibbon's three Moſlem writers from my own knowledge: yet, as they wrote long after the event, I ſhould ſuppoſe their teſtimony to be not of the beſt kind. But while I grant that the ſtate of the evidence may ſupport ſome imputation of blame, I am confident that the circumſtances do away much of the atrocity. The victors were incenſed by the contemptuous profanations and cruelties they had heard and ſeen committed in a place, which they regarded with more than human reverence, as the ſanctuary of their religion. They were incenſed too by the obſtinacy of the reſiſtance made; they had attempted the aſſault twice before, and failed; *they knew relief for the beſieged was approaching, and their numbers hardly equalled the garriſon they had to ſubdue*; and they entered at laſt by ſtorm. If an hiſtorian from his cloſet ſhould ſimply taunt them with forgetfulneſs of their duty in ſuch a moment, it were indeed an exaction of moral rectitude perfectly juſt in the abſtract; but he would ſhew more equity, and not leſs judgment, if he adduced at the ſame time thoſe mitigations of the enormity, which the caſe itſelf would ſuggeſt.

The ſame ſection, having proclaimed Godfrey king of Jeruſalem, goes on to ſay, "His companions, *with*

"*the*

" *the exception only of the gallant Tancred*, and his ad-
" herents returned to Europe: after whoſe departure
" *the Turks inſulted the garriſon of Jeruſalem*; and the
" ſhort reign of Godfrey, which continued only for
" one year, did not give him time to ſecure the ſtabi-
" lity of his new kingdom. *In vain did the knights of*
" the hoſpital of St. John, and *of the temple of Solomon*,
" who in their aſſociations blended the diſcipline with
" the hardſhips of a military life, *endeavour to ſupport*
" *the tottering throne of Baldwin his ſucceſſor.* Sur-
" rounded by the exaſperated and reſtleſs Mahome-
" tans, he was compelled to ſolicit a reinforcement
" from the kingdoms of Europe for the ſupport of his
" declining power."

" The fruits reaped in this firſt Cruſade ill repaid its
" great loſs and expence, and *were compriſed within the*
" *little territory of Jeruſalem*, the dominion of which
" was *bounded by the term of fourſcore* years."

1. Beſides Tancred, there were Bohemond, prince of Tarentum, Raimond of Thoulouſe, and Baldwin, Godfrey's brother, who remained in the Eaſt to defend and enlarge their conqueſts: more than half the whole number of chiefs that Mr. K. has employed in the Cruſade.

2. If it be told to the diſadvantage of Godfrey's new kingdom, that the Turks inſulted him in his capital, I deſire it may be well underſtood, that the only inſult it ever received was from the approach of the Sultan of Egypt's army, which having advanced within forty miles of Jeruſalem, was there met by the Chriſtians, and routed with ſuch immenſe loſs, that moſt writers give a hundred thouſand for the number of the ſlain. This happened *before* the ſeparation of the chiefs.—Jeruſalem being thus put in a ſtate of ſecurity, ſome of them

them returned to Europe, with their palms in their hand: others ſtaid in the Eaſt, whom I have already named.

After the deſtruction of the Sultan's army, Godfrey was not threatened with any other annoyance in his capital; nor was there any enemy in a condition to annoy him.—Mr. K. makes the Turks offer the inſult: but they were really Saracens, with Turks, Arabs, and others leagued together under the Saracen ſtandard.

3. The order of the Temple of Solomon (the Templars) was not founded till after the death of Baldwin I. Their firſt voluntary aſſociation for religious ends is deſcribed minutely by William of Tyre (lib. xii. cap. 7.) in the year 1118, the year of Baldwin's death. Their more ſolemn inaugural incorporation was nine years later. Jacob. de Vitriaco p. 1083. Geſta Dei ed. Hanov. At which time they conſiſted but of nine perſons.

4. The fruits of the firſt Cruſade were more valuable than Mr. K. is aware of. They comprehended the principality of Antioch poſſeſſed by Bohemond, and inherited by his children; the principality, or county, of Edeſſa acquired firſt by Baldwin, extending over Meſopotamia, and held by the Franks above forty years; and the Tiberiad, which fell to Tancred's lot; with ſome other ſmaller eſtabliſhments: beſides the provinces of Aſia Minor recovered to the Greek empire. The kingdom of Jeruſalem, which was the moſt honourable of the Latin eſtabliſhments, but leſs extenſive in territory than ſome of the others, laſted fourſcore and eight years: its duration need not be unneceſſarily abridged.

Mr. Gibbon ſomewhere obſerves, that the Moſlem writers are dry and ſulky, as he expreſſes himſelf, on the firſt Cruſade. How very gratuitous then is all this

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diſparagement offered to the Chriſtian arms, on the part of a writer whoſe prejudices and ſympathies need not run in the ſame direction with theirs. Why ſhould he ſelect the 'loſſes and hardſhips' in the expedition of the Chriſtians? why narrow the extent of their conqueſts? why ſay, 'the expedition was diſaſtrous to their cauſe?'

The moſt ſuperficial ſummary of the hiſtory of this Cruſade ought to acquaint us at leaſt what Chriſtian ſtates were concerned in it, and what Aſiatic powers were oppoſed on the other ſide. We learn neither from the Elements of General Knowledge. I do not preſs thoſe obſcurer points of hiſtorical detail, reſpecting a Norwegian, or an Iriſh army, on which Mr. Whitaker founds a charge againſt Mr. Gibbon's induſtry: though in the 'Decline and Fall of the Roman Empire' the firſt Cruſades form only a digreſſion, and in the Elements of General Knowledge are the ſum of the hiſtory. But England and Italy at leaſt ſhould have been named, as they bore a conſiderable part in the enterpriſe. And the Saracens were entitled to notice, as the Saracen Caliph of Egypt was maſter of Jeruſalem when the Chriſtians reached it.

"Conrad III. Emperor of Germany, and Louis VII. "King of France, were the principal agents in the ſe- "cond Cruſade. From the hands of Bernard they re- "ceived the croſs, with aſſurances that he had autho- "rity from heaven to promiſe them victory. Their "cavalry was compoſed of 140,000 knights, and their "immediate attendants; and if even the light-armed "troops, the women and children, the prieſts and "monks, be excluded from the computation of their "effective forces, their number will ariſe to 400,000 "ſouls." "*The fatal errors of their predeceſſors ſuggeſted*

"*the*

" *the ſafer expedient of a voyage, in preference to a march* " *into Paleſtine*; and the ſea-ports of Genoa, Piſa, and " Venice were from this time frequented by the Cru- " ſaders for that purpoſe."

This is a pure miſtake. The armies of the ſecond Cruſade marched by land to Conſtantinople, there croſſed the narrow ſea, and then endeavoured to purſue their march by land, as thoſe of the firſt had done. " The fatal errors" were ſeen in the ſecond.

" The event of this Cruſade proved ſtill *more diſ-* " *aſtrous to the cauſe of the Cruſaders than their firſt expe-* " *dition*. Manuel, the Emperor of the Greeks, is ac- " cuſed by his own ſubjects of giving intelligence of " their plans to the Turkiſh Sultan, and of providing " them with treacherous guides. The conduct of the " Chriſtian leaders was dictated by no ſound policy, or " vigorous cooperation. Inſtead of cruſhing the com- " mon foe by a preconcerted attack, at the ſame time, " on different ſides of his territories, Louis of France " *had ſcarcely paſſed the Boſphorus*, when he was met " by *the returning Emperor*, who had loſt the greateſt " part of his army *in a battle on the banks of the Me-* " *ander*. The King of France advanced through the " ſame country to a ſimilar fate; and was glad to ſhel- " ter the relics of his army in the ſea-port of Satalia. " At Jeruſalem theſe unfortunate monarchs met to la- " ment their ſad reverſes of fortune. Their martial " trains, the ſlender remnants of mighty armies, were " joined to the Chriſtian powers of Syria; and a fruit- " leſs ſiege of Damaſcus was the final effort of the ſe- " cond Cruſade."

It is againſt all ſenſe and truth to ſpeak of the firſt Cruſade as diſaſtrous to the cauſe of the Cruſaders. They accompliſhed in it the ends they had in view, which

which were to break the Turkiſh power in the weſtern parts of Aſia, and to reſcue Jeruſalem from the Infidels, the crown and conſummation of their hearts' deſire.—But how perplexing is the inconſiſtency of a narrative, which gives us to underſtand the armies of Conrad and Louis were tranſported into Paleſtine by ſea, and in the very ſame page diſtinctly aſſerts, that Louis with his army paſſed the Boſporus, and deſcribes their land operations by the way.

For the defeat of Conrad on the Meander, the Elements of General Knowledge take Mr. Gibbon's aſſertion. Conrad obtained a deciſive victory there over the enemy, if we may credit Nicetas Choniates, (who has inſerted an ample and laboured deſcription of it in his Imperial Hiſtory, lib. i. cap. 6.) and thence purſued his march, according to Knolles, as far as Iconium, at that time the Turkiſh capital, which he proceeded to inveſt. But [a] another writer, who ſupplies the largeſt fund of materials for the hiſtory of the three firſt Cruſades, traces a route for the Emperor's march, which appears not to interſect the Meander; and attributes the diſaſtrous iſſue of his expedition to the treachery of his guides, who entangled him in the deſolate impracticable country of Cappadocia, where his army was cut off by famine and fatigue and ſurpriſes from the enemy. The ſame writer however records a victory on the banks of that river, gained by Louis: and his general arrangement is followed by Æmilius Paullus and Daniel, the hiſtorians of France, and our own Matthew Paris. They who place the deſtruction of Conrad's army on the Meander, keep no meaſure with either party. Mr. Gibbon, I am perſuaded, did it upon no authority, becauſe he cites none.

[a] Willermus Tyrenſis, lib. xvi. 21, 22.

P.

P. 423 of 4th ed. p. 465 of 1ſt ed.

"*The third*, undertaken by Frederic Barbaroſſa, Em-
" peror of Germany, and the kings of England and
" France, *was moſt remarkable for the victories of Sala-*
" *din*, the temperate, brave, and generous chief of
" the Saracens. His pretenſions to commendation and
" renown were much better founded than thoſe of
" Philip of France, and Richard Cœur de Lion."—
The third Cruſade was remarkable for no victories of Saladin. His good fortune faded away before the arms of Richard, during whoſe ſtay in Paleſtine, he was unſucceſsful in every great encounter he had with the Chriſtians.—Ibid. " His life exhibited a ſe-
" ries of actions, which his rivals in arms would have
" done well to have imitated, and which, far from
" diſgracing, would have reflected honour upon the
" profeſſion of a Chriſtian. He *appears not to have*
" *been deficient either in literature or ſcience*, and in
" the progreſs of his conqueſts he reſpected the arts,"
&c. Saladin's attainments in literature and ſcience are unknown to D'Herbelot (Bibliotheque Orientale); and Renaudot ſpeaks of him as tainted with a mortal antipathy to ſcience, and not well affected to any ſort of learning. In religione—magis ſuperſtitioſus quam doctus; nam doctoribus Chafehitis præſertim, quorum tota ſcientia eſt traditiones et fabulas recitare, plurimum tribuebat. Qui de religione liberius diſputabant, eos odio habebat; atque unum inter alios de hæreſi ſuſpectum capitali ſupplicio affecit. *Philoſophos, præſertim Dialecticos, magnopere averſabatur, neque literatis, Poetis, aut aliis ejuſmodi*, qui vulgo reliquis principibus erant in deliciis, multum favebat. Verum fuit ambitioſus ſupra modum, &c. Renaudot, Hiſt. Patriarch. lxxiii. But I wiſh it to be underſtood, that I ſpeak

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with great reſerve on a narrow queſtion of oriental hiſtory; and though the authors now mentioned are of good repute, yet others unknown to me, perhaps, may report differently this part of Saladin's character. Mr. Kett affords no aſſiſtance to the enquiry by reference or citation.

P. 424. "The gallant Richard embarked *for Europe* "*to endure a long captivity, and find an early grave*; "and the ſpace of a few months after his departure "from the Holy Land terminated the life of Saladin." Richard died at the age of forty; his impriſonment laſted fifteen months. In this apportionment of life and captivity, there is no ground for contraſting the firſt as very ſhort with the other as long. Mr. Gibbon led the way to ſo ſtrained an antitheſis: 'Richard' (ſays he) 'embarked for Europe to ſeek a long captivity and a *premature* grave, and a few months,' &c.

The ſame page contains a ſlight misſtatement, which any one may correct for himſelf by turning to Joinville, p. 16. ed. Ducange.

From the third Cruſade the Author ſteps at once to the two laſt. "Hiſtorians have recorded the details of "no leſs than ſeven different Cruſades, including a pe- "riod of an hundred and ſeventy-five years; in which "time numerous armies were led to diſgrace the "Chriſtian name in the Eaſt. The two laſt Cruſades "were undertaken by Louis the Ninth, King of "France." "[a] After ſixteen years of repoſe, this en-

[a] Mr. Gibbon. 'The memory of his defeat excited Louis, *after ſixteen years* of wiſdom and *repoſe*, to undertake the ſeventh and laſt Cruſade.... The loſs of Antioch had provoked the enterpriſe: *a wild hope of baptizing* the King of Tunis tempted him to ſteer for the African coaſt..... Inſtead of a proſelyte he found a ſiege; the French panted and died on the burning ſands: *St. Louis expired in his tent: and no ſooner had he cloſed his eyes, than his ſon and ſucceſſor gave the ſignal for retreat.*'

"terprifing

"terprifing and bigotted monarch again embarked "from France, and *undertook the wild project of baptiz-* "*ing the King of Tunis*. On the barren ſands of Afri- "ca his army, exhauſted by fatigue, and ſinking under "the influence of a burning climate, was quickly re- "duced to inconſiderable numbers. Louis expired in "his tent: and at the moment of his death, his ſon "and ſucceſſor gave the ſignal for retreat."

Louis had received ſome intimations from the King of Tunis, of a deſire he had to be inſtructed in the nature of the Chriſtian religion, and to embrace it, if he could without danger from his Mahometan ſubjects; and with a view of trying the ſincerity of theſe intimations, and being deſirous, in the goodneſs of his heart, of extending the knowledge of his religion, he ſailed to Africa, with the hope, that the means of inſtruction and converſion might be afforded to the African prince, in ſafety, under the preſence and protection of his army. The aſſociate of his arms, the King of Sicily, had far other deſigns in the expedition, with which Louis would cooperate, ſhould his own better hope be diſappointed.—Such are the circumſtances alluded to in "The wild project of *baptizing*;" a manner of ſpeaking, that may be offenſive to thoſe who regard the piety of Louis, however debaſed, with ſome affection: and not very agreeable to good taſte.

The hiſtorian is incorrect in aſſerting, that "at the "moment of Louis's death, his ſon and ſucceſſor gave "the ſignal of retreat:" by which I mean not merely that his ſon remained on the ſpot afterwards, two months, more or leſs, but that he proſecuted the war vigorouſly, and forced the city of Tunis to a capitulation on terms ſuch as he choſe to offer.

The narration is cloſed with miſcellaneous remarks.

The firſt of them roundly aſſerts too much, and then awkwardly corrects itſelf. "That theſe wars were upon "the whole diſaſtrous and unfortunate, can be no ſub- "ject of ſurpriſe, when we conſider the manners and "the diſpoſitions of thoſe who engaged in them, and "the difficulties with which they were obliged to con- "tend. *Actuated* by romantic fervour, and confident "of victory, *their plans* were *always* uniform; and in "their ſubſequent expeditions, they *rarely profited* by "the miſcarriage of thoſe that preceded."

But the moſt worthy of notice is a peremptory vote of cenſure upon the injuſtice of the whole enterpriſe. "If we endeavour to trace the various cauſes which "led to the Cruſades, we ſhall find, that the opinions, "manners, and prejudices of the Europeans of the "middle ages, all conſpired to precipitate them into "theſe enterpriſes, without any conſideration of the "*injuſtice*, *inhumanity*, *or impolicy* of their conduct.

"Vain would it have been for any enlightened "Chriſtian at that time to have urged, in order to "quench the flame of fanaticiſm, and ſpare the effuſion "of blood, that the Cruſaders had no right to wreſt "Judea from the hands of its poſſeſſors; and that their "zeal for the recovery of Bethlehem, where . . . . or "Calvary . . . . could not juſtify their violation of the "moral precepts of his Goſpel. To ſuch arguments "as theſe the ſuperſtitious would not have liſtened; "the cauſe was too deeply implicated with their dar- "ling paſſions and prejudices, to be decided by an ap- "peal to ſober reaſon, or the genuine dictates of "Chriſtianity[a]."

[a] Mr. Gibbon. '*Vainly would it be alledged*, that' the object of the Chriſtian's worſhip 'is not a local deity, and *that the recovery of Bethlehem or Calvary, his cradle or his tomb, will not atone for the violation of the moral precepts*

For a vindication of the policy and the juſtice of the Cruſades in their commencement, I willingly refer to Mr. Whitaker, who has occupied the ground I ſhould have taken, in defending them upon the broad principle of neceſſary ſelf-defence: and I will only in this place briefly ſtate ſo much of the argument, according to my own ideas of it, as may repel the general charge which Mr. K. has brought againſt them.—What was the relative ſtate of Europe and Aſia at the time? The Turks had recently over-run that part of Aſia which lay neareſt to the obſervation of the European princes, and with which their own ſafety was moſt intimately connected. The Greek empire, enfeebled and exhauſted, lay at the mercy of this martial power, which was freſh in the vigour of conqueſt, and had planted its ſeat on the oppoſite ſhore almoſt in view of Conſtantinople. The Chriſtian princes of the Weſt could not but perceive their imminent danger in the progreſs of the Turkiſh power. They had ſeen their religion perſecuted by it in the perſons of the Aſiatic Chriſtians, with every mark of rancorous hatred and contumely. The duty of ſubduing the profeſſors of it they knew to be an avowed practical tenet, written in the firſt page of the Mahometan Law of nations. It was not unjuſt in them therefore, if they endeavoured to repel a force avowedly hoſtile; and if they advanced their armies to meet it, before it came to their doors, and was too ſtrong for reſiſtance, that, in the counſels of human policy, was not unwiſe.—And ſo much for the ſecurity of themſelves and their own country.—But was nothing due to their ally? The Greek Emperor, who in ſuch a criſis was their natural ally by community of

precepts of the Goſpel. Such arguments glance aſide from the leaden ſhield of ſuperſtition,' &c. Chap. lviii.

danger and the ties of religion, had, by a ſolemn application, implored their aſſiſtance, as the only hope whereon he could caſt his ſinking fortunes. His letter, written for the purpoſe, is ſtill preſerved, and is itſelf a vindication of the Chriſtian arms. It is addreſſed to 'Robert, Count of Flanders, and all the princes of Chriſtendom[a].' Beſides repreſenting in it his own ſtate of diſtreſs and weakneſs as extreme, he preſſes on them eſpecially the conſideration of their own danger. The Patriarch of Jeruſalem, whoſe addreſs to the Pope in behalf of the churches of Paleſtine is alſo preſerved, urges them with the ſame conſideration. (It may be ſeen in Æmilius Paullus, (in his Geſta Francorum, Philippo primo,) or, tranſlated, in Knolles.) The Saracens, he reminds them, had once before carried into Europe that deſolation which was to be repeated by the Turks: an argument, which muſt have appealed ſtrongly to the fears of men, who ſtill ſaw one part of Europe infeſted by thoſe Saracens.

At the Council of Placentia, where the war was firſt agitated, part of the buſineſs of deliberation turned upon an embaſſy ſent by the Greek Emperor, to the Pope, whom he might conſider as the organ of European affairs, for the expreſs purpoſe of ſoliciting ſuccour. (Baronius Annal. A. D. 1095.)

From theſe applications and letters, we may fairly infer that the danger was preſſing, and that a regard to their own ſafety, and that of their ally, influenced the counſels of the Chriſtian ſtates in the firſt movements they made.—Mr. Whitaker argues it from the general ſtate of things, without appealing to any particular documents.

[a] Domino, et glorioſo Comiti Flandrienſium Roberto, et omnibus totius regni principibus Chriſtianæ fidei amatoribus tam Laicis quam Cleſicis. *Apud* Robertum Monachum, p. 2.

Mr.

Mr. Gibbon, in the courſe of his reaſoning, admits the principle of ſelf-defence, as fairly applying to the caſe; but he objects to 'the immenſe numbers and *remote operations*,' by which it was carried into effect. Mr. Whitaker has anſwered the objection. It may be added to his arguments, that Mr. Gibbon is inconſiſtent with himſelf in laying the objection. For he allows 'an honeſt ſympathy for their brethren' was a juſt and reaſonable motive of warfare to the Latins. Why then might not that ſympathy extend to Paleſtine, where the ſuffering was greateſt? Or if, by the aſſociation of other feelings, their ſympathy was concentrated in that one point, the motive became ſtronger, loſing nothing of its equity. And when a nation has once put itſelf in a poſture of hoſtility upon a competent reaſon, ſurely it may be allowed to frame its own plan of operations. The points and courſe of attack cannot enter into the queſtion of *juſtice*[a].

Mr. Kett makes no conceſſions at all. He condemns abſolutely and without reſerve, pronouncing upon the enterpriſe as an unjuſt, impolitic aggreſſion. In the motives which could collect ſuch immenſe multitudes to the enterpriſe, I admit there was much of miſtaken religious ſentiment prevailing, which Mr. Gibbon ſaw, and has painted in his manner: and yet in a great national undertaking juſtice may very well conſiſt with wrong ſentiments in thoſe who are called upon to execute it. But a writer comes after him, who diſcerns

[a] Jeruſalem had fallen into the hands of the Saracens, before the Cruſaders reached it. Some political caſuiſtry may ariſe upon the right of the new poſſeſſors. I need not meddle with it, as it is not moved by Mr. Gibbon, who probably knew he could draw no good argument from it. Mr. Kett has not taken the trouble of learning who the poſſeſſors were, but calls them Turks.

nothing elſe but that ſentiment, who withholds from his reader every other view of the ſubject, and ſo denies him the means of forming a fair and rational opinion for himſelf. On which particular ground his culpability reſts.

All along this hiſtory there hangs a ſtrange bias to the unfavourable ſide of the queſtion, evidently caught from the page of Mr. Gibbon, but aggravated in the courſe of compilation. A few of his ſmart and ſtriking paſſages upon the 'fanaticiſm' that mingled with the policy of the undertaking, and upon the miſconduct ſhewn in the execution of it, ſeem to have made their impreſſion ſtrong on a mind, which came to the ſubject too paſſive, and to have decided at once the whole caſt and ſpirit of the copy; which on this account is more unfavourable than its original, fixing more unqualified reproach upon the principle of the warfare; throwing a deeper ſhade over its firſt ſucceſs; and ſhewing more partiality in the characters. Saladin is deſcribed there only in his virtues: while the good Louis the Ninth is qualified merely as "an enterpriſing bigot."

Although, after we have ſeen ſo many poſitive errors, omiſſions will ſcarcely be conſidered as faults, yet there is one I will mention, which in any other hiſtory of the Cruſades would be prodigious.

The taking of Conſtantinople by the Cruſaders, followed by the eſtabliſhment of a Latin family on the Imperial throne, is an event of ſuch magnitude, that any remote connexion between it and his ſubject would have afforded any other writer a fortunate plea for digreſſing upon it. But in the Elements of General Knowledge a ſtep out of the way is taken, as if on purpoſe to avoid it. For there is a tranſition from the third

third Cruſade directly to the ſixth, to get rid, perhaps, of a *tedious repetition* of narrative: which might have been wiſely done, had not the fourth challenged particular notice for the above extraordinary revolution in which it ended; which makes its hiſtory too memorable to be paſſed over, and certainly not chargeable with ſameneſs. The fifth too was of a ſingular kind.

It is not eaſy to comprehend whether the Cruſades are aſſerted to have been hurtful, or not hurtful, to Europe, in the following paſſage, which ſtands by itſelf, unexplained by any context: "The conſtant demand of recruits to ſupply the armies deſtined for the "Holy Land *was very hurtful* to Europe; and *the evils* "reſulting from this drain of its inhabitants *continued* "*to be felt* for a conſiderable time. *Few diſadvantages* "*however could ariſe* from getting rid of a multitude "of perſons, *whoſe chief delight* conſiſted in rapine and "plunder; or who, for want of the employments "furniſhed by manufactures, trade, and commerce, "lived in idleneſs and poverty." The two ſentences ſeem to nullify each other.

There are ſome remarks on the beneficial conſequences of the Cruſades, which repeat Dr. Robertſon's ſentiments. The firſt of them points out the opportunity the Latins had of improving in arts and manners by their intercourſe with the Greeks. It would have ſtood in a fuller light, had the hiſtory previouſly informed us, that the Latins were ſixty years in poſſeſſion of Conſtantinople.

Vol. ii. p. 1 of 4th ed. vol. i. p. 532 of 1ſt ed.

" The Hiſtory of England."

IT'S advantages are hinted at in a ſhort preface:

" The advantages, which reſult from an acquaint-
" ance with the hiſtory of our own country, are too
" obvious to require many previous obſervations. Such
" knowledge is of the greateſt importance to all thoſe
" who take an active part in the public ſervice, either
" as officers of the army or navy, magiſtrates, or mem-
" bers of Parliament. And to perſons of all deſcrip-
" tions it is equally agreeable, if not equally neceſ-
" ſary; *becauſe*, as every Engliſhman finds a peculiar
" gratification in deciding upon the propriety of poli-
" tical meaſures, and eſtimating the merits of thoſe
" who direct the helm of government, *he cannot form*
" *correct opinions, by adverting to the plans which have*
" *for ages been purſued, as conducive to the beſt intereſts*
" *of the nation, or by contemplating the cauſes of national*
" *diſgrace or glory*, if he neglects to lay the foundation,
" upon which ſuch correct opinions can alone be
" built." The writing might be rendered a little more elegant, and much more perſpicuous.

The ſplendor of Engliſh hiſtory is alſo noticed:

P. 3. " In the midſt of civil commotions, as well as
" in the intervals of tranquillity, Science, Genius, *and*
" *Arts* have flouriſhed, and *advanced the national cha-*
" *racter above that of the neighbouring ſtates*. For this
" is the country of men deſervedly renowned for their
" talents, learning, and diſcoveries in the various
" branches of art and ſcience; to whom future gene-
" rations will bow with reſpect and veneration, as to
" their guides and inſtructors. In this iſland Shake-
" ſpeare

" ſpeare and Milton diſplayed their vaſt powers of ori-
" ginal genius, Locke *developed the faculties* of the
" mind, and Newton explained and illuſtrated the
" laws of nature. Here were trained thoſe adventur-
" ous navigators, who have conveyed the Britiſh flag to
" the extremities of the globe, added new dominions
" to their native land, extended the range of nautical
" ſcience, and ſpread the bleſſings of civilization among
" *the moſt remote people.*" It is hardly poſſible to clothe common thoughts in a more cumberſome, unſeemly dreſs.

Page 4 introduces the plan of the hiſtory. " Reſerv-
" ing a more exact enquiry into the regular train of
" events for future ſtudies, let us at preſent confine our
" attention to a ſhort view of thoſe memorable reigns,
" during which the principles of the preſent conſtitu-
" tion were developed, and thoſe laws were enacted
" which form its ſupport."

There is ſomething injudicious in the plan. For * the riſe and progreſs of a conſtitution, like ours, which owes its perfection to the variety of its component parts, and their nice adjuſtment, is a delicate and intricate ſubject, not well ſuited to the very firſt eſſays of juvenile enquiry, being allied in few points with the ſimplicity of juvenile notions, feelings, and experience. The actions and events of hiſtory are of a more tangible nature. They preſent a picture, which, in the diſplay of character and incident and the fortune of affairs, readily meets the capacity of early obſervation. There can be no doubt, I ſuppoſe, that many a young reader glows with delight over the battle of Creſſy, and enters into the full importance of the day, who would peruſe the Petition of Right with indifference. In reſpect of the learner's capacity therefore, which moſt

moſt writers regard as the beſt rule for the order and method of conveying their information, it would have been wiſer to reſerve the hiſtory of the conſtitution for riper ſtudy, and to begin with the general hiſtory. And indeed the reaſon of the thing ſeems to point out that order. For the riſe and progreſs of a conſtitution cannot be well underſtood, by any mind whatever, without much previous knowledge of the general civil, and political hiſtory. A conſtitution grows out of the emergencies and connexions of affairs. Its principles are unfolded from the complex relations of the ſtate, foreign and domeſtic, variouſly modified by the paſſing fluctuations of opinion, the perſonal qualities of the ſovereign, and the ſpirit of his adminiſtration. Its laws too are framed upon particular junctures, which can be ſtudied only in the order and progreſs of the main courſe of events. Theſe reaſons induce me to think, that a conſiderable inſight into the general hiſtory of a country ſhould precede, or go along with, the ſtudy of its laws and government; and that a plan which inverts this order cannot be the moſt favourable to ſound information.

I ſpeak of the author's plan as he propoſed it to his own mind, and has executed it. For it is deſcribed to his reader a little more comprehenſive than it really is: "Thoſe memorable reigns" being narrated only ſo far as they bear upon the hiſtory of the conſtitution; and the fragments of other matter which adhere to that confined narration, being of no account.

The hiſtory begins with informing us, that, "From "the vaſt and gloomy foreſts of Germany, Hengiſt and "Horſa, attended by their warlike followers, brought "into Britain new arts of war, and new inſtitutions of "civil policy. (A. D. 450.) From the obvious ten-

"dency of the Saxon inſtitutions to eſtabliſh public "order, and private comfort, they found a welcome "reception among ſuch Britons as were timid and do- "cile; while thoſe who were of a ferocious temper, "and ſpurned the tyranny of foreign power, fled to "the inacceſſible mountains of Wales, and there en- "joyed their original independence."

"As far as we are able to diſcern the imperfect "traces of Saxon cuſtoms and inſtitutions, by the dim "light of Roman and Engliſh hiſtory, we are ſtruck "with their mildneſs, equity, and wiſdom. The de- "ſcent of the crown was hereditary, the ſubordinate "magiſtrates were elected by the people, capital pu- "niſhments were rarely inflicted for the firſt offence, "and their lands were bequeathed equally to all their "ſons, without any regard to primogeniture."

It is a very violent mode of treating hiſtory, to repreſent Hengiſt and Horſa bringing with them ſome ſcheme of government, and one half of the natives ſurrendering their independence for the ſake of living under it. Hengiſt and Horſa were Saxon adventurers, who not unwillingly contracted their ſervices for the defence of South Britain againſt the Picts; and if they, with their ſixteen hundred followers, delivered it from an invading enemy, ſo far they were benefactors; but it owed them no further obligation. They ſtaid in the iſland beyond the occaſion of their ſervices, and began to provide a permanent ſettlement there for themſelves, inviting over freſh numbers of their countrymen to divide with them its ſpoil. Every one knows the ſequel. During more than a hundred years ſucceſſive bodies of Saxons poured in upon it, and waged a moſt ſanguinary, exterminating war with the natives, who beheld no beauty in the cuſtoms or inſtitutions of their enemy, which could allure them to ſubmiſſion, but in the obſtinate

ſtinate defence of their country were either ſlain in fight, or ſubdued by dint of arms, or forcibly driven out of their poſſeſſions. In arts, in civility, and in the knowledge of government, the Britons were greatly ſuperior to their invaders. Nor is it ſupported by the tenor of hiſtory, that their forms of government were more friendly to deſpotiſm than to the benefit of the ſubject; or that they were ſo felt and regarded by the Britons. The reverſe muſt be inferred from the ſpirited and perſevering reſiſtance they every where made againſt the enemy, notwithſtanding that the jealouſy and diſunion of their many independent communities tended to check their endeavours.—The Saxons, when they arrived here, were a rude and fierce race, accuſtomed to live by piracy and fortune, more than their own induſtry. Out of the confuſions that attended their ſlow, deſtructive conqueſt, aroſe at laſt an order of civil government, which has been praiſed by ſome writers for its wiſdom and mildneſs: and when it was once firmly ſettled, the remains of the Britons may reaſonably be thought to have been admitted to ſhare the benefits of it. It is commonly ſuppoſed to have been formed upon the model of their ruder polities in Germany.

This curſory ſtatement may guide us in correcting both the ſpirit and the literal aſſertions of the extract I have given from Mr. Kett's hiſtory. It is untrue, for inſtance, that the Saxons or their inſtitutions were welcomed by any conſiderable portion of the Britons. It is moſt untrue that Hengiſt and Horſa imported from their foreſts, or from their ſandy plains, any plan of policy, which ſhould make their arrival an æra of improvement in public order and private comfort.—His deſcription of the Saxon government aſſerts the hereditary deſcent of the crown too largely. That rule of ſucceſſion was

not

not ſo ſtable but that the ſon was often ſet aſide for want of years or abilities, in favour of a relation more capable of affairs; and in ſome inſtances the reigning prince named his ſucceſſor. The equal partition of lands, which he mentions as a cuſtom eſtabliſhed by the Saxons, "was undoubtedly of *Britiſh original*," according to Blackſtone, iv. 33. But this is a nice diſtinction, not material.

A ſhort page is beſtowed upon King "Alfred, ſurnamed "the great, who derived that *illuſtrious* title from the ex- "erciſe of every quality which *adorned* the ſcholar, the "warrior, the patriot, and the legiſlator. After chaſing "the Daniſh plunderers from his ſhores, he directed his "attention to the internal regulation of his kingdom. He "digeſted the diſcordant laws of the Heptarchy into "one conſiſtent code, adopted *a uniform plan of govern-* "*ment, and made every one of his ſubjects, without regard* "*to rank or fortune, reſponſible to his immediate ſuperior* "*for* his own conduct, and *that of his neighbour.*" A ſingular inſtitution of Alfred's, which deſerved to be rendered intelligible. The common voice of our hiſtory may vouch for the following abridged account of it. A freeman to be law-worthy was obliged to have himſelf inrolled in ſome decennary or tithing, which was an aſſociation of *ten men, who offered themſelves to be ſureties* for the good behaviour of each other. They elected out of their number a head, under whoſe direction they decided the petty differences of their neighbourhood. If any one of them ſhould be charged with a public offence, they were bound to have him forthcoming; or clear themſelves of aiding his crime and eſcape; or ſuſtain his mulct. Each houſeholder ſingly was reſponſible for his family.—Some ſuch account as this would have explained the nature and limitation of the reſponſibility, which, when thrown into theſe very vague

vague terms, "that every man was ſubject to his im-
"mediate ſuperior for the conduct of his neighbour," ſeems arbitrary and ſhocking. "For the ſpeedy deci-
"ſion of all civil and criminal cauſes, he *eſtabliſhed* "*courts of juſtice in the various diſtricts in which com-*
"*plaints aroſe.*" The language is incorrect. "*Of all* "*his inſtitutions* the moſt remarkable and the moſt "celebrated was *the trial by Jury*. Too much praiſe "cannot be beſtowed upon him for exempting his ac-
"cuſed ſubjects from the arbitrary ſentence of a judge, "and leaving the determination of their guilt or inno-
"cence to a council of their equals, too numerous to "be influenced by mercenary motives, and *whoſe una-*
"*nimity* could admit no doubts as to the juſtice of "their deciſions." Good writers ſpeak on this ſubject with more caution. Blackſtone, 'Trials were permitted to be by ordeal, by the corſned, or morſel of execration, or by wager of law with compurgators, if the parties choſe it: but *frequently* they were alſo by Jury. For *whether or no* their Juries conſiſted preciſely of twelve men, or *were bound to a ſtrict unanimity*; yet the general conſtitution of this admirable criterion of truth, and moſt important guardian both of public and private liberty, we owe to our Saxon anceſtors.' iv. 33. Dr. Henry, whom Mr. K. ſelects for his Engliſh hiſtorian in "the liſt of books," and never follows in the text, argues againſt the notion that Juries, as now in uſe, were of Alfred's inſtitution, and explains the twelve men deſignated in the law of Alfred, which is thought to contain proof of the inſtitution, to be no other than compurgators; who, we know, *were produced by the accuſed* to atteſt their belief of his innocence, or veracity. There is a conſiderable difference between twelve men declaring their own knowledge and belief; and a *Jury weighing* the depoſitions of others. And yet the

firſt

firſt practice may be conceived to have paved the way to that more improved manner of proceeding which we now value ſo highly.

P. 7. Alfred is followed by William: "The preci-" pitate conduct of Harold, in riſking his crown upon " the iſſue of a ſingle battle, gave to William of Nor-" mandy the kingdom of England. The conqueror " *overturned at once the whole fabric of the Saxon* " *laws*, and erected the feudal ſyſtem upon its ruins. " A proper acquaintance with this extraordinary inſti-" tution, which was at that time common in all the " countries upon the continent of Europe, conduces " materially to illuſtrate the hiſtory of thoſe times, *and* " *to explain the ancient tenure of landed property. For* " *a particular account of it we refer to our hiſtory of* " *Modern Europe.*" Much caution is neceſſary in applying that account to the hiſtory of the Norman ſettlement. For the innovation, if there was any then made, upon the tenure of property, conſiſted in the eſtabliſhment of thoſe numerous rights and incidents, which are forgotten in that account. It recognized, as we ſaw, no regular feudal duty beſides that of attendance in war. Now that duty either in perſon, or by immediate deputy, was annexed to the tenure of land under the Saxon government. The hiſtory of the Norman change, therefore, muſt be compriſed, exactly, in the omiſſions of that account to which we are referred for ſatisfaction.—That land was ſo holden under the Saxon government, is a ſafe poſition, clear of the queſtion which has divided our lawyers and hiſtorians, whether the feudal conſtitutions, generally, were introduced by William, or ſubſiſted before his arrival.

"The firſt of the Norman tyrants not only broke " the line of hereditary ſucceſſion to the crown of " England, but reduced the people to the moſt abject

" ſlavery. The confiſcations of the Saxon eſtates, and " the general diſtreſs of their proprietors, plainly indi- " cated his policy and rapacity. *All the lands of the* " *natives were either ſeized for the king, or given to his* " *favourites*; large tracts formerly cultivated by the " induſtrious Saxons were abandoned to the original " wildneſs of nature; and *even* whole counties were " converted into foreſts and waſtes, to afford an un- " bounded ſcope to his paſſion for the chaſe." We muſt be aware that the foreſts did not actually cover *whole counties*, as New Foreſt, which was by much the largeſt of them, certainly left part of Hampſhire free to the more uſeful occupation of tillage and paſturage. Hiſtory may very well diſpenſe with thoſe ſerious ſtrains of hyperbole.

In matters which are the object of judgment and common reaſon, much liberty of expreſſion is allowed to a writer, becauſe every man's own mind may direct him how to qualify and reſtrain it. But of pure hiſtorical fact we carry about us no internal rule: the relater muſt ſupply the neceſſary limitations, where his language may miſlead our ideas by too much laxity. This reflection, if juſt, would include a cenſure of the author's writing, when he aſſerts that " all the lands of " the natives were either ſeized for the king, or given " to his favourites," ſuppoſing it to be aſſerted negligently, and not from miſtake. But ſuch a miſtake was once current, and a good writer would have avoided the appearance of it. An extract from Blackſtone's Comment. ii. 4. will afford ſome juſt criticiſm upon the whole of the author's very looſe and incorrect notions of the Norman ſettlement. 'But this feudal polity, which was thus by degrees eſtabliſhed over all the continent of Europe, ſeems not to have been received, at leaſt not univerſally, and as a part of the national conſtitution, till

till the reign of William the Norman. Not but that it is reaſonable to believe, from abundant traces in our hiſtory and laws, that even in the times of the Saxons ſomething ſimilar to this was in uſe: yet not ſo extenſively, nor attended with all the rigour that was afterwards imported by the Normans..... This introduction of the feudal tenures into England does not ſeem to have been effected immediately after the conqueſt, *or by the mere arbitrary will and power of the conqueror; but to have been conſented to by the great council of the nation long after his title was eſtabliſhed.* Indeed from the prodigious ſlaughter of the Engliſh nobility at the battle of Haſtings, and the fruitleſs inſurrections of thoſe who ſurvived, ſuch numerous forfeitures had accrued, that he was able to reward his Norman followers *with very large and extenſive poſſeſſions:* which gave a handle to the monkiſh hiſtorians, and ſuch as have implicitly followed them, to *repreſent him as having by the right of the ſword ſeized on all the lands of England, and dealt them out again to his own favourites.* A ſuppoſition grounded on a miſtaken ſenſe of the word conqueſt; which in its feudal acceptation ſignifies no more than acquiſition; and this has led many haſty writers into *a ſtrange hiſtorical miſtake*, and one which, upon the ſlighteſt examination, will be found to be moſt *untrue.*' Henry (Hiſt. of England) is very explicit in diſtinguiſhing the ſeveral claſſes of proprietors who retained their lands. Much valuable reaſoning, and appeals to original documents on this ſubject, may be ſeen in Sir M. Hale's Hiſtory of the Common Law, p. 93, &c. chap. v.

Elements of General Knowledge, p. 8. "The ſeverity "of the foreſt laws ſufficiently marks the ſelfiſhneſs of "his diverſions, and the cruelty of his temper. The life "of an animal was valued at a higher rate than that

" of a man; *and this* uncontrolled and deſtructive *am-*
" *bition was extended to the fowls of the air and the beaſts*
" *of the field.* With the Norman language, which was
" adopted in the ſervices of the Church, as well as in
" the courts of Juſtice, were introduced the Norman
" laws." If the Norman language was introduced into the ſervices of the Church, it is a change not commonly known to our hiſtorians; and I believe the author to have ſaid it without any thought: for ſo curious a fact, if it were true, ſhould have been ſupported by authorities. Latin, I ſuppoſe, was the only foreign language ever uſed in our Church.

" The ancient trial by Jury was exchanged for the
" uncertain and unjuſt deciſion by ſingle combat. The
" extinction of all fires at the melancholy ſound of the
" curfew was a ſtriking emblem of the extinction of
" liberty. The nation groaned under every diſtreſs
" that an obdurate and politic conqueror could inflict;
" and their chains were ſo firmly rivetted, as to require
" a degree of energy and unanimity to break them,
" which the timid and oppreſſed Saxons had not ſuffi-
" cient reſolution to exert."

A paſſage in Blackſtone will now tend to clear up one point: 'The nation at this period ſeems to have groaned under as abſolute a ſlavery as was in the power of a warlike, an ambitious, and a politic prince to create. .... The laws too, as well as the prayers, were adminiſtered in an unknown tongue. The ancient trial by Jury gave way to the impious deciſion by battle. The foreſt laws totally reſtrained all rural pleaſures and manly recreations. And in cities and towns the caſe was no better; all company being obliged to diſperſe, and fire and candle to be extinguiſhed by eight at night, at the ſound of the melancholy curfeu. The ultimate

ultimate property of all lands and a conſiderable ſhare out of the preſent profits were veſted in the king, or by him granted out to his Norman favourites.' It is certain that Mr. Kett had this paſſage before him: and it ſeems that, in turning it to his uſe, he has taken "the "*ultimate* property of all lands," which was only the badge of feudality impoſed on them, to imply the actual ſeizure of them into uſe and poſſeſſion: thus deducing from the words a poſition, quite contrary to the writer's ſentiments, which what they were we have ſeen already.

"In the following reigns of the Norman tyrants the "ſame hardſhips were endured with little alleviation. "The people ſtill continued to have no reſource againſt "the execution of the moſt ſanguinary laws. The exor- "bitant power of the king, and its frequent abuſes, "at length rouſed a ſpirit of oppoſition, which was at "once determined and irreſiſtible. But as his feudal "demeſnes were large, and his influence extended "over a great number of vaſſals, *they* did not think "themſelves ſufficiently *formidable* to oppoſe his autho- "rity, without ſecuring the cooperation of the other "poſſeſſors of land. They therefore held out to the "commons the moſt advantageous inducements by "promiſing to ſtipulate with the king for a redreſs of "all public grievances, and an augmentation of their "common privileges." A great commotion raiſed by ſome unſeen and unknown agents. *They*. Who? The vaſſals on the royal demeſnes were immediately under the influence of the king, and furniſhed him a force, upon which he could depend; and this made the attempt to oppoſe him difficult. They are not the perſons therefore. To fill up the chaſm of ſenſe, I propoſe reading, The great barons and their confederates did not think themſelves, &c.

"In Runney Mead the great foundation of Engliſh "liberty was laid. There the reluctant and perfidious "John, after having repeatedly diſregarded their for- "mer ſolicitations, was compelled to ſign *Magna "Charta, and the Charta of the Foreſt.*

"The arm of force and terror, which his triumphant "Barons held over his head, was ſtrengthened by the "claims of juſtice. It is true indeed, that, *as they held "their eſtates by the feudal tenure, they were obliged to "ſubmit to the conditions he impoſed, and to obey the man- "dates of an arbitrary chieftain. But as* all the kings "from the conqueſt had ſolemnly ſworn at their coro- "nation to revive the laws of Edward the Confeſſor, "and had uniformly violated their engagements, they "conceived themſelves juſtifiable, when their partizans "and adherents were ſufficiently ſtrong and numerous, "to demand from John, by the power of the ſword, "the full execution of his promiſe." If "obliged" means they were obliged by the feudal ſtipulations to do and ſuffer whatever the King choſe they ſhould do and ſuffer, it is untrue in fact. If it means, reduced to that ſtate by force, or by the encroachments of regal power, is there not an inconſequence in the reaſoning? There follows an analyſis of Magna Charta: "The "abject and ſervile ſtate of the people previous to this "event is ſufficiently evident, from conſidering the "immunities granted by Magna Charta, and the "Charter of the Foreſt. The Barons vindicated more "of their rights than merely conſiſted in the abolition "of their own hardſhips and grievances. Firm in "their engagements to the commons, who enliſted "under their ſtandard, they obtained for them many "of their own privileges. They were equally ex- "empted from unreaſonable fines, or illegal diſtreſſes, "*for ſervice* due to the crown, and *acquired the privi-*

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" *lege of diſpoſing of their property by will.* The provi-
" ſions of Magna Charta enjoined an uniformity of
" weights and meaſures, gave new encouragements to
" commerce, by the protection of foreign merchants;
" prohibited all delay in the adminiſtration of juſtice;
" eſtabliſhed annual circuits of judges; confirmed the
" *liberties* of all cities and *diſtricts*; and protected every
" freeholder in the full enjoyment of his life, liberty,
" and property: unleſs they were pronounced by his
" peers to be forfeited to the laws of his country."
That charter contains [a] ſixty-three articles: thoſe which ſtand in the front of it, as the ſecond, third, fourth, fifth, ſixth, ſeventh, eighth, and ſome others, relate excluſively to the ſeverities and injuſtice that had been practiſed in the exaction of the feudal incidents. It is remarkable that Mr. K.'s analyſis contains no alluſion to this branch of the charter; though we may be ſure the barons and military tenants regarded it as the moſt valuable; and it was in fact the great object for which they had taken up arms. But as in " the hiſtory of the " Feudal ſyſtem" he omitted thoſe incidents; now in the hiſtory of our own conſtitution under it, he omits the reformation (by ſtatute at leaſt) of the rigours and abuſes that had been grafted upon them.

The analyſis ſtates, that the ſubjects now " acquired " the privilege of diſpoſing of *their property* by will." The ſingle article reſpecting wills is the twenty-ſixth. It concerns only perſonal property. Real property could not be alienated by will for ages after. Nor was the privilege of diſpoſing of perſonal property *acquired* through Magna Charta. That article only guards and

[a] According to the edition of Blackſtone. In ſome other copies it is differently divided.

confirms the teſtamentary diſpoſal of a portion of perſonal eſtates, after debts due to the King had been diſcharged out of them.—Ita tamen quod nihil inde amoveatur donec perſolvatur nobis debitum: quod clarum fuerit et reſiduum, relinquatur executoribus ad faciendum teſtamentum defuncti: et ſi nihil nobis debeatur ab ipſo, omnia catalla *cedant defuncto, ſalvis uxori ipſius et pueris rationabilibus partibus ſuis.* So much even of the perſonal eſtate was put out of the teſtator's power.

P. 12 goes on to Henry III. "In the reign of "Henry the Third, *which* although it was of longer "continuance than that of any other monarch who "has ever ſwayed the Engliſh ſceptre, and was re-"markable for vexatious conflicts between the haugh-"ty barons and a capricious king, we may diſcover "ſome of the earlieſt traces of a repreſentative legiſla-"ture." The ſentence may be made Engliſh, by leaving out the word *which*; but ſtill it will want ſenſe, in the words "although it was of longer continu-"ance." In this reign, [which] *although it was long* and turbulent, *we diſcover traces.* The longer it was, we ſhould expect to make the more diſcoveries in it; and turbulence itſelf is not adverſe to innovation.

"The more regular eſtabliſhment of the Houſe of "Commons may however be referred to the ſucceed-"ing reign of Edward the Firſt. Note. *A. D.* 1265. "*Anno* 18 Edw. I."

Edward the Firſt did not begin his reign till 1272, the year of his father's death: at which time he was abſent in Paleſtine. "Strongly actuated by the "martial ſpirit of his age, he engaged in long and "*expenſive wars againſt Wales and Scotland, in conſe-*"*quence of which* his treaſury was exhauſted, and his

"only

"only reſource for regular ſupplies was found in the "contributions of his ſubjects," who were therefore invited to ſend repreſentatives to a general parliament, in which "many excellent laws were paſſed, *A. D.* "1275." In the year 1275 the war againſt Wales was only in meditation. That againſt Scotland was ſtill more remote.

The conſtitution too of this Parliament is unfaithfully deſcribed: "The ſheriffs of the different counties "were commanded to invite the *towns and boroughs* to "ſend deputies to parliament." The *deputies from the counties* are omitted, though they were more frequently ſummoned than the others to Edward's parliaments, and now form ſo very conſiderable a member of the popular repreſentation. The author appeals to a copy of a writ in Dr. Brady, p. 149, for a view of the parliament as it was compoſed anno 18 Edw. I. That writ actually never mentions "towns and boroughs," but directs the Sheriff of Weſtmoreland to return 'knights from the ſhire,'—duos vel tres de diſcretioribus, et ad laborandum potentioribus *militibus de comitatu prædicto* ſine dilatione eligi. It is even adduced by Dr. Brady to prove that cities and boroughs were not admitted to a ſhare in the public councils by repreſentation. The reference and the text, we ſee, do not illuſtrate each other. However it is certain that *cities* and boroughs were directed to ſend repreſentatives to parliament before this time, though Dr. Brady is not the author who will afford us the beſt information on the ſubject, as he had particular opinions to maintain reſpecting it. In Rymer's Fœdera, vol. ii. p. 249, is a writ to ſummon knights, *citizens*, and *burgeſſes*, as early as the 11th year of Edward I.—To complete the inaccuracy of this page, "towns and boroughs" are put together, inſtead of

of cities and boroughs.—Thoſe who have ever turned their thoughts to the general queſtions of parliamentary hiſtory, will know very well how to rate this inattention.

P. 14. "From the praiſe which many writers give "to this great monarch, ſome ſhare muſt be deducted "on account of the neceſſities to which he expoſed "himſelf by his frequent wars. The proviſions of "Magna Charta had doubtleſs been very conducive to "the *extent* of freedom; but we find, that with what-"ever veneration the people might regard them, they "had been continually violated, whenever *the immedi-"ate predeceſſors* of Edward the Firſt were powerful "enough." The connexion between the two ſentences is not apparent. The firſt of them would find a more ſuitable place in the next paragraph, which is upon Edward's character. As John lived not much more than a year after the ſigning of the charter, and Henry III. fills up the line between him and Edward I. the words "immediate predeceſſors" ſtand upon the very utmoſt edge of truth: but candour may reaſonably ſupport them.

I have gone over ten pages of this Engliſh hiſtory, which is only a ſmall portion, a third part, of the chapter devoted to the ſubject, but ſufficient to aſcertain its general character.—The remainder is of the ſame caſt, too often avoiding that diſtinct and open way of ſtating the matter, which is abſolutely neceſſary for conveying the firſt elements of information; being ſcanty, where our annals run full and clear; and confining itſelf within verbal alluſions to the main topics of our conſtitutional hiſtory. One example more may fix my meaning very exactly;

P.

P. 16 of 4th ed. vol. ii. p. 550 of 1ſt ed. vol. i.

"In the martial reign of Edward the Third, the "parliament is ſuppoſed to have aſſumed its preſent "form by a ſeparation of the Commons from the "Lords. The *celebrated ſtatute for defining treaſons* "was one of the firſt productions of this newly mo-"delled aſſembly." If the world has agreed to celebrate this act of legiſlature, a young enquirer into the laws of his country is hardly dealt with, when a plain account of it is denied to him. He receives no hiſtorical idea of the thing itſelf from a deſcription which reſts in ſuch a general term as "celebrated." He learns only that other people have admired it.

In the firſt editions one page affirmed, that the parliament under Edward *the Firſt* "paſſed the *celebrated* "*law* for defining the crime of treaſon, for eſtabliſhing "manufactures in various parts of England, for ſup-"porting the parochial clergy, &c." a ſingular law indeed, which embraced ſo many diverſe objects. But the next page affirmed, that "*the celebrated ſtatute* for "defining treaſons was the production of the newly "modelled parliament under *Edward the Third.*" The diſagreement is taken away in the fourth edition, which gives the ſtatute ſolely to Edward the Third's parliament.

In the ſame page is a little inattention to Chronology: "The glorious victories of Creſſy, Poictiers, and "Agincourt, cannot fail to engage our attention, and "fill the mind of an Engliſhman with *the higheſt and* "*moſt favourable opinion* of the valour of his anceſtors. "The laurels reaped by an Edward and a Henry are "ſtill freſh and unfading; and the voice of fame will "proclaim their exploits to the remoteſt poſterity. "Scenes of inteſtine commotion *ſucceeded:* and the "houſes

" houſes of York and Lancaſter combated, with the " malice of demons, and the fierceneſs of barbarians, " for the crown of the meek and pious Henry the " Sixth. The country was abandoned to the deſola- " tion of war; the blood of the nobleſt families was " ſhed in the fatal battles of St. Alban's, Wakefield, " Towton, and Tewkeſbury; but no advantage ac- " crued from ſuch inhuman conteſts to the general " good of the people."

A chronological note fixes the year 1400, &c. to " Henry the Sixth," at which time he was not born. The doubtful title of Henry the Fourth raiſed a rebellion at that time: but the author in the text ſpeaks only of inteſtine commotions *after* the battle of Agincourt, which was in 1415, for the crown of the meek and pious Henry the Sixth.

In this Engliſh hiſtory the author has often tranſcribed from the laſt chapter of Blackſtone's Commentaries, (he acknowledges the obligation once, for a ſaying of Sir Matthew Hale,) and has often obſcured the ſenſe by retrenchments and omiſſions injudiciouſly made. But that chapter itſelf is a ſupplement to a full work, and only hints at many things which had been before explained at large. It is in many reſpects merely a peroration, which recalls and collects the heads of information previouſly committed to the reader's memory. Had this been attended to, the author would have perceived the neceſſity of going more fully into ſome topics, upon which he has only repeated an abridgement of a recapitulation.

Chapter II. is upon the advantages of the Britiſh conſtitution.

MISCELLANEOUS OBSERVATIONS.

" Language in general."

" IT is natural to ſuppoſe that the modern tongues " were derived from the ancient, which were ſpoken " in the ſame country. . . . . But when we obſerve " that certain words uſed in one quarter of the globe " are like thoſe in another which is very remote, and " that ſuch words have exactly the ſame ſignification, " and were ſo uſed long before the preſent inhabitants " had any intercourſe with each other, how is this to " be accounted for? And whence ariſes the affinity in " ſome remarkable inſtances between the Greek and " Hebrew, Greek and Sanſcrit, Greek and Chineſe, " Engliſh and Arabic, Turkiſh and Celtic, Welſh and " Arabic, Latin and Otaheitan, Latin and Turkiſh, and " Engliſh and Perſian?"

We ſee a difficulty ſtarted in the hiſtory of languages. Certain words are common to languages ſpoken in parts of the world remote from each other. How is the fact to be accounted for? In the firſt pair, Greek and Hebrew, the ſolution is plain: part of the Greeks were of Phœnician origin; there was ſome trading communication between Greece and Phœnicia; and their colonies were ſettled in a kind of neighbourhood along the ſhores and iſlands of the Mediterranean. That Hebrew and Phœnician were the ſame languages in ſubſtance is well known. I am unable to com-

[illegible]

[illegible] of words [illegible] languages al- [illegible] "an- [illegible] the [illegible] be [illegible]

[illegible] of the let- [illegible] to the [illegible] the [illegible] in fa- [illegible] the origin of [illegible] Cadmus, [illegible] Cadmus been a [illegible] rood. But [illegible] brought [illegible] to be a fo- [illegible] "The Greek au- [illegible] Cadmus and his Phœnician [illegible] the knowledge of letters [illegible] And p. 2[illegible], "it appears by the con- [illegible] Greek writers themselves, that they "re-

" received the letters of their alphabet from the Phœ-
" nicians."

" Theories of the origin of language." " Various " theories have been formed to account for the *origin* of " language, which, however ingenious, are far from " being ſatisfactory. The celebrated author of the " Wealth of Nations ſuppoſes, ' two ſavages, who had ' never been taught to ſpeak, and who had been bred ' up remote from the ſocieties of men, would naturally ' begin to form that language, by which they would ' endeavour to make their ſentiments intelligible to ' each other, by uttering certain ſounds, whenever ' they meant to denote objects."

A queſtion has been moved, whether man, with the ſimple faculties of body and mind that belong univerſally to his ſpecies, is competent to form a language for himſelf. While ſome maintain that he might, others judge it to be a work above his mere natural powers. The enquiry lies upon the verge of metaphyſics. Another queſtion, whether in any inſtance he ever actually hath taught himſelf to ſpeak, is reſolved into a plain hiſtorical enquiry. Suppoſing him able to do it, a third ſpeculation ariſes, in what way he would proceed, were he put to the taſk. The ſcope of it would be to ſhew, in what order he would invent his words; upon what principles he would claſſify objects, and reduce them under common names; how learn to expreſs his feelings and ideas, and branch out the ductile ſubſtance of ſound into all the windings, whither his wants or his ingenuity might chooſe to lead it. Dr. Smith's treatiſe on the *formation* of languages takes up the laſt enquiry.—Mr. Kett, by not attending to

theſe

theſe diſtinct views of the ſubject, ſpeaks of that treatiſe with the leſs preciſion. He proceeds to obſerve,

"The condition of theſe two ſavages is wholly imaginary, as it cannot apply to any perſons who have ever been known to exiſt. It may fairly be aſked, how they came into ſuch a ſtate? Was it in conſequence of their own previous determination? If it was, then they muſt have converſed, in order to make ſuch agreement. If it was not the reſult of ſuch a meaſure, they muſt have been placed there by other rational and talking beings, and muſt conſequently have acquired from them the names, which in their recluſe condition they applied to the ſurrounding objects. If they borrowed the terms from others, then of courſe the hypotheſis of a language, conſidered as an invention of the ſavages themſelves, falls at once to the ground."

As Dr. Smith plainly begs the ſituation of theſe two men, we might out of courteſy grant it to him. He aſks it merely as an hypotheſis.—But Mr. K. conſiders the hypotheſis vicious in itſelf, and reducible to a contradiction: not dividing accurately, I think. For it is poſſible they might have been placed or left there "by other rational and talking beings," without acquiring from them the uſe of ſpeech: as thoſe who have the gift of ſpeech need not, and do not perpetually exerciſe it. The experiment made by the King of Egypt gives as much plauſibility to the ſuppoſition, as a mere ſuppoſition requires. Nor is the hypotheſis ſo very abhorrent from our notions of the ſavage life, which, in the many caſualties incident to it, may eaſily be imagined ſome time or other to have caſt two of our ſpecies into that ſtate of deſtitution.

"*Engliſh*

"Engliſh Language."

Of Dr. Johnſon it is ſaid that "many of his words "are rarely to be met with in former writers, and "ſome are purely of his own fabrication[t]."—The charge is made out by a liſt of his verbal innovations; "[t] Reſuſcitation, orbity, volant, fatuity, divaricate, aſi- "nine, narcotic, vulnerary, *empireumatic*, papilionaceous, "obtund, diſruption, ſenſory, cremation, horticulture, "germination, decuſſation, eximious, &c. If theſe "words be not peculiarly Johnſon's, I do not know "where they are to be found. He who loves to drink "only from the pure wells of Engliſh undefiled may "think they ought to be inſerted in the index expur- "gatorius of our language." To this, I underſtand by report, ſome gentleman has anſwered, that Dr. Johnſon's own Dictionary will ſhow where theſe words are to be found. The anſwer is juſt, upon the whole. Moſt of them are ſupported by authorities above exception, and ſome of them by the uſage of our very beſt writers, as Bacon, Milton, and Dryden. I may add, that any Engliſh ſcholar, moderately well read in his own language, would have pronounced upon the ſpot, without conſulting a dictionary, that three fourths of theſe words bear the mark of age and uſe. 'Narcotic, vulnerary, empyreumatic, decuſſation,' are ſo familiar in ſcience, that I am almoſt aſhamed of defending them. 'Reſuſcitation', 'ſenſory' and ſome others are fit for the moſt elegant pens. 'Papilionaceous' in the fourth edition is reprieved from ſentence, being allowed probably to go to Botany.—At the ſame time, I am not inſenſible to the harm which works of taſte receive when they are loaded with the phraſeology of ſcience.

All that is Engliſh may not be proper for every compoſition. But this is another matter.

Would it be ſuppoſed the writer of the following ſentences was ſeriouſly pleading the cauſe of pure Engliſh, and correct taſte? p. 131 of 1ſt ed. p. 130 of 4th. "It "is not eaſy to eſtimate how much the Scotch (ed. 4th "Scotch writers) have contributed to the value and "*the importance of literature.*" Our literature, I ſuppoſe. "In the various departments of Poetry, Criti-"ciſm, Hiſtory, Philoſophy, and Science, they have "exerted themſelves with no leſs diligence than ta-"lents. We ſhould deſervedly be regarded as *too faſti-"dious and rigid, if* we were to criticiſe their mode of "expreſſion *with too much ſeverity.* We may however "be allowed to obſerve, that their firſt publications are "often marked by *thoſe* Scotticiſms, or national pecu-"liarities, which are in ſucceeding editions expunged. "Hume, Robertſon, and Blair, by careful reviſions have "refined and poliſhed their works, *which have very "high pretenſions to occupy a place* next to that of the "Britiſh claſſics."

"We are the more deſirous of pointing out the de-"fects of Johnſon, and Gibbon, on account of their "great reputation. We ought not to be dazzled with "the ſplendor of their names; and as we are ready to "give due praiſe to their beauties, it cannot fairly be "required that we ſhould palliate or conceal their de-"fects.

"If writers will contribute to make our language "unneceſſarily more particoloured and motley than it "was before; if they deliberately add to its corrup-"tions, and haſten its decline, they are juſt objects of "cenſure; and unleſs their deviations from its idiom

"be

" be remarked and avoided, how can the diſtinction " between a pure and a vitiated ſtyle be preſerved?"

P. 134. " The manly and dignified proſe, and the " rich and ſublime poetry of Milton, far from being " degraded or fettered, are exalted and adorned by " their ſtyle; and it was his peculiar glory to apply " with conſummate taſte and ſkill the flowing and un- " ſhackled periods of blank verſe, to the majeſty of an " epic poem. The increaſing tribute of praiſe has in " every age ſubſequent to his own been paid to the " ſtores of his vaſt erudition, and the flights of his " tranſcendent genius.". . . . . Ibid. The great Locke, " in a plain and ſevere ſtyle, well adapted to the philo- " ſophical preciſion of his reſearches, unravelled the " intricacies of the moſt intereſting branch of philoſo- " phy by tracing ideas to their ſource, and developing " the faculties of the mind. In the illuſtrious reign of " Anne, *when Britain reached a degree of glory in* li- " terature and *arts, which might be put in competition* " *with the age of Pericles,* or Auguſtus; Swift, in " clear and familiar diction, unaided by flowery orna- " ments, expreſſed the dictates of a ſtrong underſtand- " ing and lively invention." I quoted this only for the ſtyle; but a miſtake in hiſtory occurs by the way. The reign of Queen Anne may be taken for our Auguſtan age in literature; and perhaps in arts too, if that expreſſion means a low ſtate of them: but did the arts ſhine out in England, either then or at any other time, as under Pericles? If they did, hiſtory has been very unjuſt both to the patrons of them, and the artiſts. I ſuppoſe likewiſe they never attained any great perfection in ancient Rome, Architecture excepted.

P. 138. " Converſation and Pronunciation. Our re- " marks have been generally applied to the Engliſh,

"considered as a written language: but books have a "much more extenfive uſe, than merely to regulate "the practice of writers; *for they are calculated to cor-* "*rect the errors of converſation, and communicate both ac-* "*curacy and purity to ſocial intercourſe.*" This ſounds more like a diſcourſe on ethics than on the phraſe of common converſation; of which the author is going to fix the true ſtandard. "There will always be leſs *va-* "*riation of ſpeech prevailing among the natives of diffe-* "*rent provinces, and leſs vulgarity of dialect*, in propor- "tion as well written books are circulated and peruſed." (Might not the ſame thing be ſaid as well in fewer words, 'there will always be leſs of provincial coarſe-neſs and peculiarity,' &c.) "*But* the ſtandard of the "language ought to continue the ſame;" (*but* creates a diſcord between two poſitions, which would of themſelves agree very well together:) "it ſhould conſiſt *in a* "*compliance with general rules, and the practice of the* "*poliſhed ranks of ſociety.* Such regulations at once "reſcue it from the caprice of individuals, and eſtabliſh "a barrier againſt the encroachments of commercial "idiom, profeſſional phraſeology, vulgarity, ignorance, "and pedantry." When a ſtandard or teſt is ſettled, it is very convenient to know who the perſons are that keep it. Seeing in this laſt ſentence "*the poliſhed ranks* "*of ſociety*" were declared the guardians of our tongue, I endeavoured to aſcertain their claſs and quality; and obſerving they had ſpecial charge to protect it againſt "profeſſional phraſeology, and pedantry," I concluded that men of letters were among the enemies to its purity; and that "the poliſhed ranks" muſt be no other than "the higher ranks of ſociety," the terms moſt fitly agreeing. I was confirmed in my opinion by what immediately follows, "The correct ſpeaker re-

"jects

"jects local and provincial forms of expreſſion, for "thoſe which are general. He converſes neither in "the dialect of Somerſetſhire, nor of Norfolk; but in "that elegant phraſeology which has received the "ſanction of the *beſt company*." "He neither counte- "nances by his approbation, nor authoriſes by his "practice, new faſhioned phraſes, or upſtart words, that "have only novelty to recommend them; whether "they are introduced *by the great* or the vulgar, the "learned or the ignorant;"—But now the purity of our language is in danger from the great. So "Upon "theſe occaſions a good taſte will prove the ſureſt guide. "He conforms to idiom and analogy; and at the ſame "time that he confeſſes his obligations to learned men "for their labours in attempting to reduce his native "language to a fixed ſtandard, he forgets not, what is "of great importance for an Engliſhman ever to recol- "lect, that the pure wells of Engliſh undefiled are "ſupplied by a Teutonic ſource, and that the genius "of the Britiſh language, like the ſpirit of the Britiſh "people, diſdains to be encroached upon by arbitrary "and foreign innovations [z]." Thanks, it ſeems, are due to learned men for their endeavours in this affair; but ſtill they have troubled the ſprings. A note however is ſtrongly in their favour. "[z] Quintilian defines "and fixes the true ſtandard of converſation with his "accuſtomed judgment—*conſenſum eruditorum*."

"Thoſe who write only for the preſent times labour "to adorn their ſtyle with modiſh phraſes. A popular "ſpeaker, and particularly a member of the Houſe of "Commons, enjoys a kind of privilege to coin as many "words as he pleaſes; and they no ſooner receive the "ſanction of his authority, than they intrude upon us "from every quarter in letters, plays, and periodical

 "publica-

"publications. But ſuch words reſemble the flies that "*are ſeen* ſporting in the ſun *only for a day, and after-* "*wards appear no more.* The people of faſhion, ever "fickle and fond of novelty, are as prompt to reject as "they were to adopt them; and they ſeldom ſurvive "the occaſion that gave them birth." The people of faſhion one would ſuppoſe were "the poliſhed ranks," whoſe practice was to be our rule; but the men of learning have now ſuperſeded them.

In pronunciation, "the higher ranks of ſociety" are prone to irregularities. "Fortunately indeed, *the* "*people at large* are not influenced by the changes of "faſhion, but long adhere to ancient and eſtabliſhed "uſages; and therefore *among them* we muſt look for "that *uniformity of writing and ſpeaking*, which *perſons* "*in the higher ranks of life too frequently ſacrifice* to "caprice, and a love of diſtinction and novelty." The ſtandard we ſee being firſt lodged with the poliſhed ranks of ſociety, in the courſe of a page paſſed into the hands of the learned; and now remains with the people at large.

P. 144 of 4th ed. p. 148 1ſt ed.

"*Latin Language.*"

"THE Eolic and Doric dialects may be very clearly "traced in the Latin language. From the Eolic geni- "tive in αων were formed the feminine plurals in *arum*. "From the Doric α pro η are derived the words of the "firſt declenſion. From the Doric third perſon plural "in οντι for ασι was formed the Latin third plural in "*unt*; from the genitive in οιο was formed the Latin "genitive in *i*." From the train of reaſoning it is manifeſt the genitive in οιο is given as a peculiarity of the Doric dialect. The extract, and much more upon the ſame ſubject, is a repetition of Lord Monboddo's re-

marks

marks on the derivation of Latin; though, as may be readily ſuppoſed, he does not bring the inſtance of *i* from οι as a proof of its Doriſm.

" The Latin yields the ſuperiority to the Greek lan-
" guage, not only with regard to melody of ſound, but
" compaſs of expreſſion. It has no dual number, and
" has only one tenſe to denote the *paſt perfect, which*
" *does not expreſs whether the action ſtill continues to be*
" *carried on:* but the Greek can expreſs *this equally* by the
" preterperfect and the aoriſt." The very eſſence of a tenſe denoting the *paſt perfect* is in declaring that the action *does not continue to be carried on.* And the Greek, if it expreſſed any one thing *equally* by two tenſes, would have no more compaſs than a language which had but one of them. But the Greek is thought to have a ſuperiority, ſimply becauſe by means of its two paſt tenſes it can *diſtinguiſh* the modes of paſt time and action. The author, I preſume, wiſhed to ſtate, that the Latin preteritum perfectum, as it is called, is uſed often as an aoriſt.

Ibid. " It is not eaſy to give a ſatisfactory reaſon why
" the Romans did not, in imitation of the Greeks, in-
" troduce the article into their language. This is one
" of its ſtriking defects." The Greek language itſelf muſt have been without the article at the time a dialect of it was planted in Italy. Of Homer it has been remarked, that the article ſeldom or never occurs in his works: no wonder that the Greek colonies, which migrated into Italy ſome centuries before the Trojan war, did not bring it with them. If the reaſon be aſked, why the Romans did not adopt it after it was invented by the Greeks, we may anſwer, that the Romans did not begin to ſtudy the art of language till they were too old to learn a new grammar. When at laſt they had acceſs to Grecian literature, they did, it is true, enrich their tongue with a variety of new terms and

expreſſions; becauſe ſingle words and phraſes find an eaſy circulation from one language into another, the change being trifling in each inſtance: but the grammar of a language once well fixed, reſiſts a change, even of improvement, which would ſhake it in its general ſtructure. The Greeks of a more lively and inventive mind, could not reſt till they ſpoke with the ſame ſubtlety with which they were accuſtomed to think, and ſo impreſſed their philoſophy on their language: but with the artiſts of language in other countries we muſt be ſatisfied on eaſier terms.—Much the ſame reaſoning will explain why the Latins were unfurniſhed with a dual number, (Mr. K. barely mentions the fact,) for the Æolic, the ſtock from which Latin was broken off, did not poſſeſs it: Τοῖς δυικοῖς ἀριθμοῖς οὗτοι (Æoles) οὐ κέχρηνται, καθὰ καὶ οἱ Ῥωμαῖοι τάττων ὄντες ἄποικοι. Gregorius de Dialect. 281. ed. Koen.

"The aſſiſtance which Homer, Heſiod, and the "tragedians, afforded to Virgil, was ſimilar to that "which in other branches of compoſition, &c. Menan-"der gave to Terence,—Polybius to Livy.—*As a copy* "*muſt from its own nature be inferior to the original which* "*it imitates*, they have all fallen ſhort in point of *origi-*"*nality* and fervour of compoſition. The loſt comedies of "Menander and Philemon, and the loſt books of Poly-"bius, *if they could be recovered, would probably make* "*ſuch diſcoveries as conſiderably to abate the praiſe uſu-*"*ally beſtowed upon Terence and Livy.*" "The want of "originality was in ſome meaſure though imperfectly "ſupplied by genius and taſte." Need we in this affair have recourſe to ingenuity and conjecture, when we poſſeſs ſuch ample data for a direct deciſion?—Terence himſelf introduces his dramas as tranſlations from the Greek. His prologues turn upon ſuch declarations as theſe: Menander fecit Andriam et Perinthiam.—Quæ con-

convenere in Andriam ex Perinthia Fatetur tranſtuliſſe, atque uſum pro ſuis.—Quam nunc acturi ſumus, Menandri Eunuchum—Ex integra Græca integram comœdiam Hodie ſum acturus, Heautontimoroumenon. The ancient advertiſements in the front of the ſeveral plays hold the ſame language: Eſt tota Græca—Græca Menandru—Tota Menandru. Donatus in his commentary ſwells the evidence. On theſe grounds we are enabled to pronounce pretty exactly upon the obligations Terence owed to Menander, without a MS. from Herculaneum; and, in rating his merit, I believe men of learning have always ſet aſide, without heſitation, the fable, the ſentiments, and the characters to the account of Apollodorus and Menander, reſerving to Terence the praiſe of pure and elegant Latinity, of which he has ſhewn himſelf a perfect maſter.—On the other hand, we have no reaſon for thinking that Terence borrowed much from Philemon. Whether or no, if a manuſcript of this Grecian were brought to light, it would make any diſcoveries in regard to Terence, is more than I will venture to predict, either way: but in the mean time it ſeems to me a piece of unſound learning to throw the queſtion of Terence's obligations to Menander, which are already well aſcertained, upon ſuch a contingency, or to mention them in the ſame ſentence with Philemon.

Nor do I think that our opinion of Livy's talents would be lowered by the recovery of Polybius. We know already that he took the ſubſtance of much of his hiſtory from Polybius; but we know alſo that he could derive his eloquence, his lights and beauties of compoſition, and his never-failing good ſenſe, on which accounts it is that we admire him, from no other ſource than his own cultivated mind.

P.

P. 188. of 4th ed.

" Modern Greek"

" THE modern Greeks pay *only ſo much* attention to " grammar, as conſiſts in forming two caſes by in- " flexion, namely, the genitive and the accuſative, and " the perſons and numbers of verbs: but with reſpect " to declenſions and conjugations they obſerve *no* " rules. In their conjugations they imitate the gene- " ral practice of the moderns, by *conſtantly making uſe* " *of auxiliary verbs*. In their pronunciation they ſtrictly " attend *to accent, and hence* the quantity of words is " not only diſregarded, but often moſt groſsly vio- " lated: and they have entirely loſt that ſweet modu- " lation and variety of ſound, which graced the lips of " their anceſtors." Lord Monboddo, to whom the author appeals, does not report the grammar of modern Greek quite ſo defective. ' They ſtill form (he ſays) two caſes by flection, viz. the genitive and the accuſative; *and they have genders and numbers both in their ſubſtantives and adjectives*. (Virtually denied by Mr. K.) *They form ſeveral of their tenſes alſo by flection*, and likewiſe the perſons and numbers of their verbs. But my friend informs me that, in their declenſions and conjugations, they hardly follow any rule.' Monboddo, vol. iv. 102. (*No rule* Mr. K.)—The ſpecimens of modern Greek given in Eton's Survey of the Turkiſh Empire, if they truly repreſent the language now in uſe, prove theſe ſeveral points; viz. that the Greeks have genders and numbers in the nouns, and form tenſes and modes by flection, not " *by con-* " *ſtantly uſing auxiliary verbs*;" and beſides this, that they have a dative caſe, as well as the two others, in their nouns. The memorial preſented to the Empreſs Katharine affords the beſt ſpecimen; and a ſhort extract from it may give ſome general idea of the language,

guage, as it is now written, and ſhew how the Greeks turn it to expreſs modern inventions; Οὐκ ἔτησαμεν, ſay the Greek patriots, καὶ οὐκ ἐτοῦμεν τοῦς σᾶς Θησαύρους, οὐκ ἔτησαμεν εἰμὴ πυρίον κόνιν καὶ σιδήριους σφέρας (α οὐ δυνάμεθα ὑπήζων) καὶ ἐν τῷ οδιγεὶν ἡμᾶς εἰς τὴν μάχην. Ἐξ ἐναντίας ἄπεσταλαν ἡμᾶς παρασφέρειν σοὶ τὴν ζωὴν κ᾽ τὰ κτήμαια αὐτῶν, κ᾽ οὐκ ἐτεῖν τᾶς σᾶς Θησαύρους. It will readily be underſtood that they are ſoliciting for a ſupply of balls and gunpowder.

"Eloquence," p. 203. "Figures of ſpeech were "firſt introduced by neceſſity, deriving their origin "from a want of ſimple expreſſions. . . . . The imagi- "nation and the paſſions have a very extenſive influ- "ence over every language: their operations are ex- "preſſed by words taken from ſenſible objects; and "the names of theſe ſenſible objects were in all lan- "guages the words moſt eaſily introduced; and were "by degrees extended to thoſe thoughts, of which "men had more obſcure conceptions, and to which "they found it more difficult to aſſign diſtinct appella- "tions. They borrowed therefore the name of ſome ſen- "ſible idea, where they found, or fancied they found, "ſome affinity. *Hence the origin of* tropes and *figures*, the "former of which convey two ideas to the mind, by "means of one word; the latter throw the ſentence into "a different form from the common manner of expreſ- "ſion." The author has a reaſonable idea of the origin of tropes; but of figures, as diſtinguiſhed from tropes, how can it be ſaid, with any attention to their nature, that "they borrow the name of ſome ſenſible idea?" or how can their origin be referred to any ſuch proceſs of the mind as has been deſcanted on? Figures are not the offſpring of an imagination, tracing likeneſſes and ana-

logies

In drawing his compariſon between ancient and modern hiſtorians, and obliquely cenſuring the former becauſe they introduce ſet ſpeeches into their works, which he ſuppoſes contradict our notions of *probability*, the author does not attend to a difference between ancient and modern manners. Speaking was an art in much more frequent uſe among the republican ſtates of antiquity than with us. It was with them the daily inſtrument of buſineſs and authority, in war, as well as in peace. The Greeks in the field were the ſame perſons who the day before had debated affairs in the public place, or liſtened to the debate. An action, or a retreat, was a ſtate queſtion with them, in which the general often found it prudent to ſecond his orders by his eloquence [a]. And although the Romans were not ſo much governed in that way, and the conſul carried it with a higher hand, yet, if I remember well, the ſame turf that was turned up for the entrenchment of their legions, was often piled into a roſtrum for the general.—In reporting or imitating *harangues of ſtateſmen in the ſenate*, hiſtorians cannot be thought to ſhock any notions of probability; provided that, when they attempt it out of their own ſtock, they are faithful to the known character and ſentiments of the ſuppoſed ſpeaker. And if it has not been faſhionable with our modern writers to do it, they have endeavoured to ſupply the defect by *ſet diſſertations* on the motives, the expediency and the wiſdom of public meaſures, and to convey in that manner the information which in ancient hiſtory we receive from the mouth of the principal agents themſelves.—Diodorus and Trogus are *not* againſt ſpeeches in hiſtory; and though I pay no great regard to their authority, when

[a] Μύθων τε ῥητὴρ' ἴμεναι, πρηκτῆρά τε ἔργων.

ſo

ſo much better may be had, yet, from their remarks on the ſubject, it is plain, the writers who had leaſt talents for oratorial compoſition, ſtill did not ſuppoſe that the hiſtory of ancient affairs could be written well without it. Trogus blames Livy and Salluſt for their harangues, becauſe they were *direct*, while he [a] allows himſelf to employ the *oblique* form. Diodorus, who does not mention either Livy or Salluſt, and who was probably dead before Livy's work was made public, had occaſion to reflect upon ſome of his countrymen, who had indulged their talent for oratory ſo far, that the ſpeeches had driven out the facts of their hiſtory: but while he juſtly complains of this intemperate loquacity, he has the good ſenſe to commend a due mixture of rhetoric and narration, ſuch as we find in the beſt models of ancient writing [b].—With a great reſpect for Herodotus, we cannot wiſh to ſee any part of the Old Teſtament put on a level with his writings; for this reaſon, among greater, that the penmen of it had infinitely better ordinary means of aſcertaining both the actions and the diſcourſes which they have recorded, than Herodotus poſſeſſed.

I remember to have read, not the very ſame reflexions, but like to theſe, elſewhere quoted. 'It is ſtrange to ſee the difference between Cæſar's own

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ſpeeches

expreſſions; becauſe ſingle words and phraſes find an eaſy circulation from one language into another, the change being trifling in each inſtance: but the grammar of a language once well fixed, reſiſts a change, even of improvement, which would ſhake it in its general ſtructure. The Greeks of a more lively and inventive mind, could not reſt till they ſpoke with the ſame ſubtlety with which they were accuſtomed to think, and ſo impreſſed their philoſophy on their language: but with the artiſts of language in other countries we muſt be ſatisfied on eaſier terms.—Much the ſame reaſoning will explain why the Latins were unfurniſhed with a dual number, (Mr. K. barely mentions the fact,) for the Æolic, the ſtock from which Latin was broken off, did not poſſeſs it: Τοῖς δυικοῖς ἀριθμοῖς οὗτοι (Æoles) οὐ κέχρηνται, καθὰ καὶ οἱ Ῥωμαῖοι τάντων ὄντες ἄποικοι. Gregorius de Dialect. 281. ed. Koen.

"The aſſiſtance which Homer, Heſiod, and the "tragedians, afforded to Virgil, was ſimilar to that "which in other branches of compoſition, &c. Menan-"der gave to Terence,—Polybius to Livy.—*As a copy* "*muſt from its own nature be inferior to the original which* "*it imitates*, they have all fallen ſhort in point of *origi-*"*nality* and fervour of compoſition. The loſt comedies of "Menander and Philemon, and the loſt books of Poly-"bius, *if they could be recovered, would probably make* "*ſuch diſcoveries as conſiderably to abate the praiſe uſu-*"*ally beſtowed upon Terence and Livy.*" "The want of "originality was in ſome meaſure though imperfectly "ſupplied by genius and taſte." Need we in this affair have recourſe to ingenuity and conjecture, when we poſſeſs ſuch ample data for a direct deciſion?—Terence himſelf introduces his dramas as tranſlations from the Greek. His prologues turn upon ſuch declarations as theſe: Menander fecit Andriam et Perinthiam.—Quas con-

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[redacted]

ſpeeches in his Commentaries, and thoſe which Dion Caſſius makes for him, both in the circumſtances and reaſons of things. But the hiſtorians left their proper buſineſs, and played the orators upon theſe occaſions. And therefore Diodorus Siculus found fault with this way of inſerting ſet orations into hiſtories,' (which gave a wrong view and appearance to the ſcene of affairs) 'and Trogus Pompeius blamed it particularly in Livy and Salluſt. But Herodotus has much of the ſimplicity of ancient times: his ſpeeches are natural, containing for the moſt part a bare narrative of what was ſaid or done; only the perſons tell their own ſtory. But of all the ſpeeches which are to be met withal in any hiſtory, there are none ſo natural, or which *have ſuch plain characters of truth in them*, as thoſe in the Scriptures.' Jenkin on the Reaſonableneſs and Certainty of the Chriſtian Religion, vol. ii. Pref.

P. 132 of 4th ed. vol. ii. p. 90 of 1ſt.

"*Works of Nature.*"

"CLUMSY and miſhapen are the inſtruments of art, "when compared with this finiſhed and beautiful or- "gan. True it is, that the microſcope enables us to "ſurvey the ſmaller works of nature, and that the *te-* "*leſcope* exalts our proſpect to the wonders of the ce- "leſtial bodies: but theſe are *fixed and limited to cer-* "*tain diſtances*, and *particular points of view*; *one is* "*adapted to meaſuring the magnitude of a planet*, the "other to examining the formation of an inſect: but "the eye wonderfully accommodates itſelf to every "diſtance within its *own extenſive ſphere*. *Without di-* "*minution* of its force, or the energy or *diſtinctneſs of* [redacted] *rs*, it alike ſurveys the page of learning, em- "braces

"braces the wide proſpects of ſea and land, and takes "in the *countleſs conſtellations* of the heavens. In what "manner it can adapt itſelf to theſe very different ob-"jects and diſtances, ſeems not to be clearly under-"ſtood by anatomiſts: we know however enough of "its *effects*, to ſee the moſt evident traces of deſign in "its formation, and its moſt perfect fitneſs to the "ſpheres, in which different animals move. The ſtudy "of Optics, to which theſe remarks may lead, is one "of the moſt pleaſing branches of ſcience."

The uſe of a land-teleſcope for five minutes would diſſipate at once all this reaſoning, which tends to perſuade men they have a more extenſive range of diſtinct viſion with their naked eye, than with the teleſcope. They would find the reverſe to be true; that the teleſcope is not confined to a ſingle point of view, but may be adjuſted to a much wider ſphere of obſervation than their natural ſight takes in; ſo that the ſame inſtrument ſhall ſhew them the petals of a flower at the diſtance of ſixty yards from their window, as well as the ſatellites of Jupiter. There is a blank of diſtinct viſion immediately before the eye; at the diſtance of ſix or eight inches clear ſight begins, and reaches to a length of which every man's experience may fix the boundary. The circle of *darkneſs* round the teleſcope is greater, and varies according to the ſize of the inſtrument; but when once we point it beyond that circle, it enables us to expatiate over a much larger field than we can embrace with the unaſſiſted natural ſight.—In his way of managing the compariſon, the author aſſerts very unaccountable things on both ſides. Firſt, That the artificial inſtrument "is fixed to a cer-"tain diſtance." Secondly, That the eye "embraces "the wide proſpect of ſea and land, without diminu-

" tion of the diſtinctneſs of its powers." It were ſafer to look again.

There is ſomething very remarkable in the eaſy action of the eye, in the quickneſs and facility with which it ſeizes different diſtances one after the other, ſliding over a large tract of proſpect, and gathering up, as it paſſes, every point and object in ſucceſſion. We exert this faculty without any ſenſible effort: and it muſt depend upon a moſt exquiſite delicacy of ſtructure, which allows the eye to vary its aim, to aſſume a new configuration ſuited to each point of view, to quit one for another, and another, with a moſt rapid fluency of preciſion. In each inſtance, the rays are to be inflected with ſuch nice degrees of inclination, as to be brought to a point always upon the retina: and for this end an *adjuſtment* of the organ takes place, as in the teleſcope. And perhaps this is the compariſon which the author ſhould have illuſtrated, in order to ſhew the ſuperiority of contrivance in the work of nature.

P. 168 of 4th ed. p. 129 of 1ſt.

" The *leaſt ſhock* given to the planets of our ſyſtem, " which conſtantly are in motion around our globe in " ſuch different directions, *would be ſufficient to cruſh it* " *to atoms*; but the tracks which they purſue, and the " velocity with which they move, are both uniform " and unchanging: their gravity is regulated by an " infallible meaſure, and their general harmony is not " interrupted by the ſlighteſt variation, diſorder, or ac- " cident. The Earth performing her *annual and di-* " *urnal circuit around the blazing centre of the ſyſtem*, " ſo as to produce a regular change of ſeaſons, and a " ſucceſſion of light and darkneſs: the Ocean giving " to mankind the conſtant advantages of its tides; and " although frequently tempeſtuous, and ſometimes

" threatening

" threatening to mix its waves with the clouds, yet " obeying the invariable laws of its flux and reflux, " and never flowing beyond its preſcribed bounds. . . . " Time and *ſpace*, ſubſtance and heat, are the vaſt *ma-* " *terials* of nature; the wide univerſe is the ſphere in " which they act; and life, activity, and happineſs, " conſtitute the end of their *operations*."

So far as we are acquainted with the conſtitution of nature, we have every reaſon to believe that the planets might receive a very great ſhock, and be hurled out of their preſent orbits into other regions of ſpace, nearer to, or further from, the ſun by millions of miles, without any concuſſion of our globe: which not only would preſerve its form and fabric entire, but would experience no other effect than that of ſome diſturbance in the figure of its orbit, if they were brought ſo near to it, that their attracting force ſhould come in competition with the ſun's. The author had juſt been obſerving, that " we are now taught by the improve- " ments of philoſophy to contemplate the blazing co- " met with admiration, devoid of terror." The ſame philoſophy would equally offer itſelf to abate our terror, if the planets were ſuppoſed to deviate into comets; though it muſt be owned we cannot view any change in the general order of thoſe vaſt bodies, even in imagination, without being overſhadowed with awe. That no ſuch derangement is to be apprehended, the author aſſures us, upon a very extraordinary view of the preſent conſtitution of the univerſe: " but the " tracks" (he goes on to ſtate) " which they purſue, " and the *velocity* with which they move, are both " *uniform and unchanging*." The fact is, that the velocity of each planet is for ever varying through every point of its orbit: and this makes the view of nature

infinitely more wonderful, than if thoſe bodies purſued ſeverally an equable courſe. The one falſe principle, which miſled all the ancient aſtronomy into endleſs perplexities, was the ſuppoſed equability of the motions of the heavenly bodies. The moſt intereſting part of modern aſtronomy is, that it has ſhewn the heavenly bodies are continually loſing or gaining moments of velocity, by a certain law, through their entire revolution; and by introducing this inequality, it has ſimplified a moſt harmonious whole.—An "annual and "*diurnal circuit of the earth round the blazing centre of* "*the ſyſtem*" forms a moſt ſingular phenomenon, quite unknown to aſtronomers.

In the ſame track of reflexions," (p. 172 of 4th ed.) we find ſuch ſentences as theſe: "Thou haſt clothed "the ſurface of the earth with the refreſhing verdure "of graſs, and *the thick foreſts of ſtately trees:* thou haſt "enriched it with ſuch *abundant vegetables*, as are "more immediately conducive to the ſuſtenance of "man."—"By looking back through the long ſeries "of paſt ages, we aſcend to the developement of thy "creative power, as the primary cauſe of all exiſtence; "and we obſerve the proofs of thy omnipotence again "manifeſted in the moſt tremendous manner, when at "thy command *the foundations* of the deep were broken "up." A ſlip of memory here, which does violence to the ſenſe. (*fountains* of the deep.) "—Thus ex-"tending *its* eager views to the contemplation of ob-"jects ſo vaſt, ſo various, and ſo magnificent, *our ſouls* "feel the narrowneſs of *their* faculties to comprehend "thy operations, and are overwhelmed in the con-"templation," &c. Not Engliſh.

P.

P. 296 of 1ſt ed. vol. i. 257 of 4th ed.

"Hiſtory of the Jews." "The Iſraelites, or ancient "Jews, were thoſe diſtinguiſhed people, who were "favoured by the immediate care . . . and conducted "by his eſpecial guidance to Judea, a place of reſi- "dence promiſed to their remote anceſtors. In conſe- "quence of their obſtinacy, *idolatry* and wickedneſs, "and more particularly for the rejection of their Meſ- "ſiah, they were ſubdued by the Romans, &c." The Jews, it has been remarked by our Divines, ſeem never to have relapſed into idolatry after the captivity in Babylon; reclaimed, we may ſuppoſe, by the ſignal execution of thoſe judgments which had been in ſuch ſolemn manner denounced againſt the ſin, and moved too, perhaps, by the groſſer enormities of it they ſaw practiſed by their enemy, from which their own minds, not entirely devoid of juſter ſentiments, muſt have been diſpoſed to recoil with violence. From the ſilence of the four Evangeliſts reſpecting it, we have a plain and certain proof that this was not one of their national crimes, which brought down upon them their ſecond great calamity.

P. 274. "Moſes, in a long and moſt intereſting de- "tail of threats and promiſes, foretold the exact man- "ner in which *his* people were ordained to be happy "or miſerable, according as they followed or diſobeyed "the divine laws. At a ſubſequent period, *when Je-* "*ruſalem was laid in ruins*, and the Jews were groan- "ing under the ſorrows of the Babyloniſh captivity, "Iſaiah ſolemnly addreſſed Cyrus by his name, more "than a hundred years before his birth, as the deliverer "of Iſrael, and the new founder of the Holy City. "[Note] Iſaiah B. C. 757. Cyrus B. C. 589. Interp. "of Prophecy." The real weight of the argument is

leſſened by ſtating the prophet Iſaiah to have delivered his prophecy when Jeruſalem was laid in ruins; for that event was part of the matter of his predictions; and the ſtriking point of them is, that he foretold the manner of a reſtoration and deliverance, more than a hundred years before Jeruſalem was taken. His death B. C. 696. Jeruſalem taken, 587. Blair.

P. 381 of 1ſt ed. p. 418 of 4th.

" A Roman, during the pureſt times of the com-
" monwealth, thought that *frugality formed a part of*
" *his glory*; and at the ſame time that he expoſed his
" life to every danger, in order to fill the public trea-
" ſury, *he performed military ſervice without ſtipend or*
" *gratuity. Every one thought himſelf ſufficiently opu-*
" *lent in the riches of the ſtate, and would have eſteemed*
" *it unworthy of his character* to require any emo-
" lument from the offices with which his country
" had inveſted him, and which he held only to con-
" tribute to her aggrandizement."—" Regulus—Æmi-
" lius Paullus." " This virtuous and patriotic diſpoſi-
" tion may be illuſtrated by the ſumptuary laws, which
" were enacted at different periods, and which, *without*
" *any exception* of high birth, fortune, or rank, regu-
" lated the expences of every citizen." Sumptuary laws are particularly levelled at the expence, which high birth, fortune, and rank lead to. " No articles
" of luxury eſcaped the attention of theſe rigid and
" ſagacious legiſlators, who ſaw the neceſſity of eſta-
" bliſhing public opulence upon private economy. By
" the Oppian law, the Roman ladies were prohibited
" from wearing robes of various colours, from having
" ornaments which exceeded the value of half an ounce
" of gold, and from being drawn in a chariot by two
" horſes, unleſs to attend ſome public ſolemnity. Or-
" chius

" chius limited the number of gueſts to be invited to " entertainments; Fannius regulated the expence of " public feſtivals; and *Cornelius* confined that of fune- " rals to a very moderate ſum. And *as a proof* that " in *theſe pure times any relaxation of ſuch laws was* " *highly diſapproved, even by thoſe who were moſt the* " *objects of their ſeverity,* Duronius was expelled the " ſenate, becauſe, when he ſerved the office of tri- " bune, he had abrogated the law which limited the " expence of feaſts." This extract contains all that the Elements of General Knowledge have given upon the Roman laws, and demands a few obſervations.

This Cornelius was no other than Cornelius Sylla, the dictator. But who could have expected to ſee the age of Sylla reckoned with " the pure times," wherein laws were honoured, and ſimplicity of manners was in faſhion? This is ſuch a freedom taken with hiſtory, upon the very face of it, that it can hardly appear more violent when I add, that Sylla himſelf was notorious for being the moſt flagrant tranſgreſſor of his own laws, of this very law reſpecting funerals in particular, as well as of others for moderating expence, which he likewiſe had paſſed. Plutarch in Sylla, Τὸν δὲ τῆς ταφῆς ὁρίζοντα τὴν δαπάνην νόμον αὐτὸς παρεισενηνοχὼς παρέβη, μηδενὸς ἀναλώματος φεισάμενος· παρέβαινε δὲ καὶ τὰ περὶ τῆς εὐτελείας τῶν δείπνων ὑπ' αὐτοῦ τεταγμένα, πότοις καὶ συνδείπνοις τρυφὰς καὶ βωμολοχίας ἔχουσι παρηγορῶν τὸ πένθος, p. 474. He was the author too of ſome laws for enforcing good morals, to which he paid as much regard as to the others already mentioned: Ἀλλὰ τὰς περὶ γάμων καὶ σωφροσύνης εἰσηγεῖτο νόμους τοῖς πολίταις, αὐτὸς ἐρῶν καὶ μοιχεύων, ὥς φησιν Σαλούστιος. Ibid. p. 476. " And as a proof that *in* " *theſe pure times any relaxation of ſuch laws was highly* " *diſapproved,* Duronius was expelled the ſenate, be- " cauſe he had abrogated one of them." The expul-

ſion of Duronius from the ſenate was an act of the cenſor M. Antonius, U. C. 655, and affords a good proof of the authority of the cenſor, but not that the abrogation of the law was generally diſapproved, for then it would not have been abrogated. The ſpeech that Duronius made, when he propoſed the law to be repealed, will give us ſome inſight into the temper of the age: 'Quam enim impudenter roſtra conſcendit illa dicturus, Fræni ſunt injecti vobis, Quirites, nullo modo perpetiendi: alligati et conſtricti eſtis amaro vinculo ſervitutis. Lex enim lata eſt, quæ vos eſſe frugi jubet: abrogamus igitur iſtud *horridæ vetuſtatis robigine obſitum imperium*. Etenim quid opus libertate, ſi volentibus luxu perire non licet?' (Apud Valer. lib. ii. ix. 5.)

Of the ſumptuary laws in general we have ample reaſon to think they were without effect, mere 'leges ſine moribus.' They were either repealed ſoon after they had been paſſed, or ſunk into diſuſe of themſelves; the tide of luxury running ſo ſtrong as to bear down the barriers which were intended to oppoſe it. The ſtate of manners, ſuch as it comes forward in the general hiſtory of Rome during the period in which they were paſſed, bears no appearance of having been mended by them. The Romans themſelves did not perceive their efficacy; for they deſcribe only the increaſing corruption of thoſe times. We may often be miſled in judging of luxury, which is a relative thing, unleſs we have ſome right ſtandard to compare it by: but when Romans who lived under the empire, and were accuſtomed to ſee ſo much higher degrees of voluptuouſneſs and profuſion than are known in our days, when they ſpeak of the manners of any age as corrupt and luxurious, we need not be afraid of adopting their language. See Velleius Paterculus, lib. ii. cap. 1. and Livy, lib. xxxix. cap. 6.

The

The Oppian law, the firſt on the liſt, was enacted in a time of great difficulty and diſtreſs, during the ſecond Carthaginian war, when an abridgement of expence ſubmitted to was no ſign of moderation: their eſtates being in Hannibal's hand, the Romans could not have much to ſpend. But after the cloſe of the war, one of the firſt public acts was the repealing of that ſtatute, which they, for whoſe benefit it was made, were very deſirous ſhould be aboliſhed. The Roman matrons were not very ſcrupulous of decorum on the occaſion, but reſolved to legiſlate for themſelves. 'Matronæ nulla nec auctoritate, nec verecundia, nec imperio virorum contineri limine poterant: omnes vias urbis adituſque in forum obſidebant, viros deſcendentes ad forum orantes, ut florente republica, creſcente in dies privata omnium fortuna, matronis quoque priſtinum ornatum reddi paterentur.'—Such powerful eloquence prevailed againſt Cato. 'Poſtero die aliquanto major frequentia mulierum ſeſe in publicum effudit, unoque agmine omnes tribunorum januas obſederunt, qui collegarum rogationi intercedebant: nec ante abſtiterunt, quam remiſſa interceſſio ab tribunis eſſet.' How different from Mr. K.'s repreſentation. The ſecond, the Orchian, was paſſed about the year of Rome 568[a], which happens to be immediately after the Aſiatic war, a war that firſt brought the ſeeds of luxury to Rome in the ſpoils of Antiochus. I ſhould ſuppoſe it was made preciſely on account of the change of manners that began to appear with the introduction of thoſe very ſpoils. Livy has pointed out the beginnings of degeneracy; but he

[a] This year is made out from a hint in Macrobius, that the Fannian law came twenty-two years after the Orchian; and the date of the Fannian is fixed by Gellius near the Conſulſhip of Fannius, which was about U. C. 590.

does

does not mention the law; probably, becauſe its effects were not apparent on the ſtate of manners.—The imbecillity of this law was a good reaſon for introducing the Fannian, which, ex omni bonorum conſilio et ſententia ipſi conſules pertulerunt, *cum reſpublica ex luxuria conviviorum majora quam credi poteſt detrimenta pateretur*[a]. The Fannian was ſucceeded by another, eighteen years after, from which we may be ſure no ſalutary effects came; for the date of it happens to coincide juſt with the deſtruction of Carthage, a memorable æra of increaſing corruption. Paterc. lib. ii. 1. 'Potentiæ Romanorum prior Scipio viam aperuerat, luxuriæ poſterior aperuit, quippe, remoto Carthaginis metu, ſublataque imperii æmula, non gradu, ſed præcipiti curſu a virtute deſcitum, ad vitia tranſcurſum; vetus diſciplina deſerta, nova inducta: in ſomnum a vigiliis, ab armis ad voluptates, a negotiis in otium converſa civitas.' After forty years, the legiſlature again interpoſed with the Licinian law, the moſt famous of them all. It lived but ten years, being aboliſhed, as we have ſeen, on the motion of the tribune Duronius. At laſt we come down to thoſe times, when Sylla was to ſap the authority of his own laws: 'Poſtea L. Sulla dictator, quum, *legibus iſtis ſitu atque ſenio obliteratis*, plerique in patrimoniis amplis helluarentur, et familiam pecuniamque ſuam prandiorum gurgitibus proluiſſent, legem ad populum tulit, qua cautum eſt, &c.' Gellius, ii. 24. Another old writer ſpeaks ſo very ſtrongly to the preſent point, that I may be excuſed in quoting him, though the paſſage be long. 'Video quid remordeat: ergo indicium ſobrii ſæculi eſt, ubi tali præſcripto legum coercetur expenſa cœnarum. Non ita eſt: nam leges ſumptuariæ *a ſingulis ferebantur*,

[a] Sammonicus Serenus apud Macrob. ii. 13.

quæ

quæ totius civitatis vitia corrigerent: at nisi pessimis effusissimisque moribus viveretur, profecto opus ferundis legibus non fuisset. Has sequitur lex Cornelia et ipsa sumptuaria, quam tulit Cornelius Sulla dictator, in qua non conviviorum magnificentia prohibita est, nec gulæ modus factus; verum minora pretia rebus imposita: et quibus rebus dii boni! quamque exquisitis et pæne incognitis generibus delieiarum! quos illic pisces quasque offulas nominat, et tamen pretia illis minora constituit. Ausim dicere, *ut vilitas edulium animos hominum ad parandas opsoniorum copias incitaret; et gulæ servire*, etiam qui parvis essent facultatibus, *possent.*' (Macrobius.) Whatever the intention of this law might have been, it is probable the consequences of it were such as the author insinuates, viz. to make a luxurious gluttony cheap. Even after this period, sumptuary laws continued to be enacted; Julius Cæsar and Augustus passed some: but I need not observe, that it would be very unsafe to infer the severity of the age, from the letter of those decrees.

Upon the whole, I think, it appears, from the particular notices we have respecting these laws, as well as the general history, that they afforded no remedy to the vices which called for them; that they can be quoted only as proofs of great degeneracy existing; and must be reckoned among the many examples of law contending unsuccessfully with manners.

The author had gained an idea a little nearer the truth, when in speaking of history in general he observes, "The remedy recommended clearly points out the "nature of the disease. For instance, the encroachments "of luxury in Rome may be marked by the Oppian "law, which prohibited the Roman ladies from wearing "ornaments to their dress, which exceeded the value

"of

" of an ounce of gold; and by a decree of the ſenate " obtained by Cornelius, which limited to a particular " ſum the expence of funerals." Only looking a little further, we ſee that the diſeaſe proved fatal. The Oppian law, in this place, allows "an ounce of gold;" in the other, only "half an ounce." "The Roman " ladies were prohibited from being drawn in a chariot " by two horſes, unleſs to attend ſome public ſolem- " nity." The prohibition was not ſo ſtrict: it was *in urbe oppidove,* (Liv. xxxiv. 1.) which ſhews they were allowed the uſe of their chariot with two horſes in travelling.

If the Roman ſoldier ſerved his country without ſtipend or gratuity, (ſee the beginning of the quotation) it was an exertion ſpringing out of a ſimple ſtate of ſociety, wherein every man was immediately defending his own houſe and field, rather than an inſtance of generoſity. But whether neceſſary, or generous, it did not continue long; for when the republic was about a century old, a Roman ſoldier received his ſtipend very willingly. *Nihil acceptum unquam a plebe tanto gaudio traditur.* Liv. iv. 60.

In a page at no great diſtance from this, we have a diſſertation on Roman luxury and voluptuouſneſs, which may be ſet down here, as being connected with the ſubject we are now upon. (P. 435 of 1ſt ed. p. 398 of 4th.) "From the deſtruction of Carthage " may be traced the gradual progreſs of luxury. " Profuſion and extravagance began to prevail as ſoon " as the precious metals were introduced in abund- " ance. Voluptuouſneſs uſurped the place of tem- " perance, indolence ſucceeded to activity; ſelf-intereſt, " ſenſuality and avarice, totally extinguiſhed that ar- " dour, which in ancient times had glowed in every " breaſt

" breaſt for the general good. The ſtreams of wealth,
" that flowed into Rome at the decline of the com-
" monwealth, were ſuch as almoſt exceed belief. The
" luxury of the Roman feaſts, the number of *their* re-
" tinue, and the variety of their places of reſidence,
" ſometimes kept pace with, and ſometimes even ex-
" ceeded their great revenues. Apicius, the *celebrated*
" epicure, committed ſuicide, becauſe his fortune, in-
" adequate to the enormous demands of his *depraved*
" appetite, did not exceed the ſum of eighty thouſand
" pounds. Seneca mentions ſingle ſuppers, which con-
" ſumed the whole eſtate of a Roman knight. No
" fewer than *eighteen elegant villas*, ſituated in the
" moſt delightful parts of Italy, were poſſeſſed by
" Cicero: and, as if the land was not ſufficient to
" ſatisfy the caprice of a Roman of faſhion, the lakes
" and the ſea were occupied by houſes, which extended
" to a conſiderable diſtance from the ſhores. To every
" nobleman belonged ſuch numerous parties of ſlaves,
" that they were claſſed according to their nations, and
" ſtationed in ſeparate diviſions of his palace." Note,
" The corruption that prevailed at this time forms the
" ſtrongeſt contraſt imaginable to *the pure times of the*
" *republic*, when Polybius wrote his hiſtory. He con-
" traſts the inflexible honour of the manly Romans
" with the perfidious character of the Greeks. Poly-
" bius, lib. vi. ſect. 54. See the excellent note of Bro-
" tier de luxu Romanorum. Tacitus, tom. i. p. 402.
" 4to ed." There is a reference alſo to " Ferguſon,
" vol. iii. p. 436." But there muſt be ſome miſtake or
defect in the references here, becauſe the body of the
diſſertation is to be found in another, very good author,
not mentioned, whoſe words may now be quoted: 'The
wealth of that people, about the end of the common-
wealth

wealth and the beginning of the empire, was prodigious, and almoſt exceeding belief. For the wealth of the whole world then known was centered in Rome, collected from countries very much more opulent, as well as more populous, than they are now .... among the Romans, eſtates of ſeveral millions were not uncommon.' And though the crime of ſuicide in Britain be frequent enough, yet I have heard of no Britiſh man that has put himſelf to death, as Apicius did, becauſe his fortune was reduced to 80,000l. ſterling. And their luxury and magnificence was in proportion to their wealth. The expence ſometimes of a ſingle ſupper, among them, would be equal to what we ſhould reckon a competent fortune even in theſe days. Seneca ſpeaks of ſingle ſuppers that conſumed the whole eſtate of a knight. Epiſt. 95. In this country our richeſt men are contented with a houſe in town and a country ſeat; and indeed it is with difficulty that their fortunes can ſupport the expence of both. But the Roman grandees, beſides their palaces in town, had magnificent villas in different parts of Italy. Cicero, who was far from being rich or expenſive, had no leſs than eighteen of them. And, as if the land was not ſufficient for their buildings, they often encroached upon the ſea, which they covered with their villas to a conſiderable diſtance from the ſhore. (Horace, Od. 1 and 24. of lib. iii.) Their houſes both in town and country were filled with ſlaves, who were ſometimes ſo numerous, and of ſo many different countries, that they were divided into nations.' Origin and Progreſs of Language, vol. iii. p. 456, &c. By the way, it is evident from the very paſſage in Polybius above quoted, that, even when he wrote, the old character of the Romans was greatly debaſed, καθ' ὅσον γὰρ ΕΝ ΚΑΛΩ ΤΙΘΕΝΤΑΙ ΤΟΝ ΑΠΟ ΤΟΥ ΚΡΑΤΙΣΤΟΥ ΧΡΗ-

ΧΡΗΜΑΤΙΣΜΟΝ, κατὰ τοσοῦτον κ. τ. λ. Thoſe high erected ſentiments which had once made poverty honourable among them were now gone, and they had learnt to feel a very ſteady affection towards money, ſo far as it might be indulged without ſcandal to good faith.

P. 375 of 1ſt ed. "The ſhores of Attica are waſte "and deſolate. . . . . Nature herſelf ſeems, in ſome "reſpects, to ſympathize with the gloomy deſolation of "the place; for the once cool and pure Iliſſus, *on* "*whoſe margin Socrates reclined to converſe with his* "*diſciple Phedrus*, pours a *ſcanty and impure ſtream*; "and its banks, *once ſhaded with lofty and waving* "*planes*, are now bare and unfruitful." In the fourth edition p. 344. the river is made to expreſs its ſympathy in another manner; "for the *once full and flowing* "Iliſſus . . . . . is now almoſt dried up.

"Every ſcholar, and every man of taſte, feels a me-"lancholy pleaſure in forming this contraſt, *which he* "*is enabled to make in conſequence of the diligent re-*"*ſearches of* Wheeler, Spon, and *Chandler*. But he "may receive a more lively ſatisfaction from the re-"ſearches of Stuart, who from fragments of buildings "and broken pillars has traced ſuch plans and eleva-"tions of the original buildings, and explained them "ſo clearly in his three ſplendid and coſtly volumes, as "to give, &c."

It is a great pity that the man of claſſical taſte, juſt when he has compoſed his mind to "this melancholy "pleaſure," and is already with Plato on Iliſſus' ſtream, ſhould be ſtartled with the glare of modern literature beaming upon him "in three ſplendid and coſtly vo-"lumes."—However, not overpowered by them, he may ſtill perhaps look into his Plato; where he will find

find the ſtream, by the ſide of which Socrates and Phædrus converſed, was not ſo very "full and flowing," but only a poor ſtreamlet. (ὑδάτια.) Or he may recollect that Cicero, in painting this ſame philoſophical ſcene, preſerves the truth of the landſcape, in his diminutive 'aquula.' 'Nam me hæc tua platanus admonuit: quæ non minus ad opacandum hunc locum patulis eſt diffuſa ramis, quam illa, cujus umbram ſecutus eſt Socrates, quæ mihi videtur *non tam ipſa aquula*, quæ deſcribitur, quam Platonis oratione creviſſe.' De Oratore, lib. i. A ſingle plane, taller than common, ſerves the turn in Plato for ornament and ſhade to the ſpot where the converſation paſſed.—And ſo much for the truth of ſome alluſions to Plato.—For a ſtricter geography, I remember that the Iliſſus is deſcribed in Strabo, as nearly dry in ſummer, and ſwelled into ſize only by the winter rains, which agrees very well with what our modern travellers have obſerved of it.—Socrates too, in the courſe of his walk, makes very light of wading it for ſummer amuſement.

The ſtreamlet, on whoſe margin the philoſophers really took their ſeat, if I underſtand the paſſage in Plato rightly, was not the Iliſſus, but near it: and Chandler, to whom we are referred, explains, I think, why it is no longer ſeen in its proper channel, being conveyed, as he found, by pipes into Athens for domeſtic convenience: if ſo, the charm diſſolves itſelf. But I am obliged to ſpeak of Chandler's Travels from memory only.

P. 183 of 4th ed. p. 148 of 1ſt. vol. ii.

"*Taſte.*"

"THE copiouſneſs of Cicero, the correctneſs of Vir-
"gil, and the perſpicuity of Cæſar gave way to the
"elaborate

"elaborate neatneſs of Pliny, the lofty but ſometimes "puerile flights of Lucan, and the affected ſententi- "ouſneſs of Seneca. The ſame degeneracy was viſible "in all the arts. The elegant ſculpture which adorned "the column of Trajan was ſucceeded by the baſſo "relievo of a *ruder* kind, which ſurrounds *the column* "*of Conſtantine*; and the pictures lately diſcovered "among the ruins of Herculaneum and Pompeii, prove "the art of painting was on the decline about the "ſame period." The remark on ſculpture muſt be applied to the column of Antonine. *Conſtantine* made himſelf famous by an arch, not by a column. But chronology, as well as the column, demands Antonine. And does a *ruder* ſtyle of ſculpture ſhew the *ſame* kind of degeneracy as an affected and laboured neatneſs of writing? There is a want of juſtneſs not merely in the expreſſion, but in the thought too.

P. 186, or 151. "This diſpoſition of mind" (to criticiſe too much) "is like an extreme irritability of temper, or "a weak texture of nerves, *which is* liable to be diſor- "dered by the ſlighteſt accidents, *and which*, ſo far from "being proofs of ſound health, *are* rather ſymptoms of "infirmity and diſeaſe." The thought is ſo good, that it deſerved to be put in Engliſh. "The feelings of that "connoiſſeur are not to be envied, who turns from the "*majeſtic forms* and glowing colours *of Rubens*, as diſ- "played in the marriage of Mary de Medicis, to cenſure "the introduction of flying cupids and other allegorical "figures: nor can he be denied to ſacrifice his pleaſure to "petty diſcernment, who *prides himſelf upon diſcover-* "*ing that in the ſpirited equeſtrian figures of Charles at* "*Charing-Croſs*, and of Louis XVI. which formerly "adorned the Place de Vendome at Paris, *girths are* "*wanted to the ſaddles*; that the fingers of the Venus "de Medicis are *without joints*, &c."

The

The equeſtrian ſtatue of Charles muſt be proof againſt all ſuch diſcernment, as I know from a very curious virtuoſo, that it certainly has not the particular imperfection here aſcribed to it. In the Venus de Medicis, the hands are commonly ſaid to be modern, and perhaps are ill executed: but I ſuſpect the author reports the matter incorrectly. On Rubens he deviates widely from common opinion, which does not allow to that artiſt the praiſe of producing "*majeſtic* forms." (Compare Reynolds's Works, vol. ii. p. 423.) But though theſe examples may be choſen unhappily, or unſkilfully managed, nobody will diſpute the doctrine they are brought to illuſtrate.

P. 201 of 4th ed.

"*Muſic and Poetry*, conſidered as conveying a very "high degree of pleaſure to the ear and the imagina- "tion, engage the immediate notice of the *critic*: "*Painting*, which is an equal ſource of gratification "to the eye, as properly belongs to the province of "the *connoiſſeur, as Muſic.*" The provinces of juriſdiction over the arts are laid out very ambiguouſly: for the critic is diſtinguiſhed from the connoiſſeur; and yet both the one and the other has Muſic in his department. In the earlier editions the confuſion is ſtill worſe.

P. 203, or 171. "As the notes uſed to expreſs any ſen- "ſations *may be equally in uniſon* with *thoſe of a ſimilar na-* "*ture*, Muſic requires the aid of language to character- "ize any individual paſſion. If correſpondent words "are the aſſociates of ſound, they become by this al- "liance ſpecific indications of the manners and paſ- "ſions; and the pleaſure conveyed to the ear is at- "tended by the more refined gratification of the un- "derſtanding." Thoſe who have previouſly conſidered the nature of Muſical Expreſſion will ſoon ſee the perplexedneſs

perplexedneſs of this ſhort proluſion upon the ſubject. Thoſe who have not, will feel it.

P. 204, or 172. "The order of ſounds in ſimple melo-
" dy *reſembles in their principles* that proportion of parts,
" which conſtitutes the ſymmetry of the human form."
The philoſophy and the Engliſh of the ſentence would be improved, if we were to read, in *its* principles. For the principles of melody are in *the order* of the ſounds. But it would ſtill be obſcure. For though there be ſome kind of diſtant reſemblance between the ſymmetry of the human form, and the order and proportion of ſounds in melody; (the reſemblance might be expreſſed in one language by terms common to the two ſubjects, εὐρυθμία τῶν μελέων;) yet it is an illuſtration ſo faint and ſhadowy, and ſo remote from common apprehenſion, that, if the author had analyſed what he was committing to paper, I am ſure he would have perceived it was inſufficient for the purpoſe he had in view, of explaining to his reader what melody is.

This account of melody is bound up in the ſame paragraph with ſome other matters, of which the connexion is not eaſy to be diſcerned;

" The order of ſounds in ſimple melody reſembles in
" their principles that proportion of parts, which con-
" ſtitutes the ſymmetry of the human form. Our
" hearing and ſight, the nobleſt of our ſenſes, are in-
" dulged by the arts with their proper gratifications.
" As painting and ſculpture produce the means of en-
" joyment to the eye, ſo muſic ſupplies entertainment
" to the ear. Of all compoſitions, none are more truly
" affecting than thoſe which were anciently adapted
" to the popular ballads of particular countries, ſuch as
" Switzerland and Scotland:

" They come o'er the ear, like the ſweet ſouth," &c.

Harmony, too is explained as well as Melody;

"In perfect and full harmony, the different parts of "a musical composition are so combined and justly "adapted, that no discord results from their *number*. "The various notes are so ingeniously blended, there "is such a happy union of the loud and the soft tones, "of stringed and of wind instruments, of vocal and in- "strumental power, that the ear is filled, not over- "whelmed; transported, not distracted." In all this assemblage of sounds there may, or there may not, be harmony; for its essence is in something else, viz. in the union of sounds differing as they are grave or acute.—Such are the elements of knowledge afforded on Musical Expression, Melody and Harmony.

Ibid. "The prevailing fashion of the present times "is by no means favourable to the union of the best "efforts of Poetry with the noblest productions of "Music. Handel indeed gave new charms to the "lyric muse of Dryden, and Arne composed the opera "of Artaxerxes in the most delightful style. *But the "sound and the sense*, far from possessing uniform spi- "rit, are in more recent productions, especially in se- "veral Italian operas, *a heavy burden upon the exer- "tions of each other. The most insipid airs are not "married to immortal verse*, but *united to unmeaning "words*; and their *alliance is forced and unnatural.*"

One would have thought the union of *insipid airs* with *unmeaning words* was the most natural and easy imaginable; and I cannot guess which of the two parties would ever suffer disparagement by the alliance. For that *insipid airs* should pretend to match with *immortal verse*, is rather too presumptuous.

In p. 212, or 179, a family picture by Vandyck, containing a cluster of portraits put upon the same canvas, is criticised

ticiſed on the principles of hiſtorical painting; though the tranquillity of the piece, and the abſolute want of paſſion, manners, and action, ſhew it, on the very firſt view, to be of quite another claſs.

P. 467 of 4th ed. p. 512 of 1ſt. vol. i.

"Hiſtory of the Revival of Learning."

"In the fourteenth century men of genius aroſe in "Italy, who reſolved to cultivate their native tongue, "and to combine with its elegance the charms of ima- "gination, and the acquirements of claſſical learning. "The poetry of the Tuſcan ſchool burſt forth with a "*ſplendor* and *luſtre*, which have ever been ſurveyed "with delight and admiration; and the works of "Dante, *Arioſto*, Boccaccio, and Petrarch, although the "productions of *an age ſo unpoliſhed*, have never yet "been equalled by four centuries of the beſt efforts of "genius and learning." Is it poſſible that corrective criticiſm ſhould be called upon to ſtate, that Arioſto lived and wrote in the moſt poliſhed age of Italian literature, under Leo the Tenth; two centuries remote from Dante?

In the ſame page the author enlarges upon another famous æra in the revival of learning: "Learned men "had long trembled at the approach, and at length "fled before the fierce aſpect of Mahomet II. *After* "*Conſtantinople was taken* by the Turks, in the year "1453, *Chryſoloras*, Demetrius Chalcondyles, Johan- "nes Andronicus, *Caliſtus Conſtantius*, Johannes Laſ- "caris, *Gaza of Theſſalonica*, and many other learned "Greeks, whoſe names muſt ever be recorded with "honour in the annals of literature, fled into Italy for "ſhelter and protection." In a note,—"For an able "vindication of theſe eminent ſcholars from various

" miſrepreſentations, ſee Forſter's Eſſay &c. For an " account of their lives, ſee *Hodius* de Græcis Illuſtri- " bus, et *Boernerus* de doctis Hominibus Græcis."

1. Manuel Chryſoloras, at firſt known in the weſt of Europe as an envoy from Conſtantinople, ſent to ſolicit aſſiſtance againſt the Turk, afterwards came into Italy, but, *more than fifty years before the fall of the Eaſtern capital*, in a different character, to be the reſtorer of Grecian learning, which he taught with great reputation at Florence, Venice, and Rome, proving more ſucceſsful in ſpreading the language and literature of his country in Europe, than he had been in moving the arms of Europe in defence of his country. He died at Conſtance, in the year 1415, while aſſiſting at the famous council which was holden there for compoſing the ſchiſm of three rival Popes, and condemning the doctrines of John Huſs.

The miſtake of placing his arrival in Italy after the taking of Conſtantinople, is the more obſervable, on account of the reference to *Hody's* book, which attends it. For of the Two Parts, into which the book is divided, the Firſt treating expreſsly of thoſe Greeks who arrived before that event, and Chryſoloras being the chief perſon of this claſs, the bare inſpection of the title of Part 1. would have prevented the miſtake, if the reading of his life, which is ſhort, were too heavy a taſk. And it happens too, by a ſtrange coincidence, that Hody has occaſion to exclaim againſt [a] the ſhameful

[a] Virorum quorundam doctorum de Emanuele noſtro hallucinationes ſciens prætereo. *Erubeſcendus eſt* in chronologia error clariſſimi Henrici Stephani ex Pontico Virunnio ſcribentis .... in Italiam veniſſe Emanuelem Chryſoloram *poſt* urbem Conſtantinopolim a Turcis expugnatam, quod accidit anno 1453..... Hæc ſi ſcripſit Virunnius, ſcripſit inter dormiendum. *Hodius* p. 53.

negligence

negligence of ſome writer, who had juſt done with this noble Greek what is done again in the Elements of General Knowledge.

2. Gaza of Theſſalonica made his appearance in Italy only *about twenty-two years before Conſtantinople was taken.* Mr. K.'s chronology, in this inſtance too, has accidentally been anticipated, and the firſt thing that *Bœrner* does, in his life of Gaza, is to mention the overſight. In the "liſt of Books" it ſtands "Boerne-"rus de Doctis hom. &c. a very curious book."

In the ſame page of the Elements it is obſerved, that, "They (i. e. the Greek exiles) found in particular at "Florence *ſeveral Greek profeſſors*, who had been in-"duced by the liberality of Coſmo de Medici, a great "patron of learning, to ſettle in that city." How did theſe profeſſors come by their ſkill in Greek? The refugees, repreſented to us as they who caſt the firſt ſeeds of Grecian learning in an Italian ſoil, now find it already ſown there, and flouriſhing, without any pains of theirs. Underſtand that Chryſoloras had ſpread it through Italy long before the more general emigration of his countrymen took place; and the inconſiſtency will diſappear. Thoſe learned profeſſors at Florence were of his ſchool, his lineal ſucceſſors, the heirs and repreſentatives of his claſſical erudition.—In the next page, "Nicholas the fifth, about the year 1440, offered "public rewards at Rome for compoſitions in the learn-"ed languages, appointed profeſſors in the Belles Let-"tres, &c." Of thoſe whom the invitation and liberality of Nicholas V. drew to Rome, none was of higher name than Theodore Gaza, and his hiſtory meets us there before the great æra 1453; though not ſo early as 1440, at which time indeed Nicholas was neither Pope, nor poſſeſſed of the means of patronage.

3. *Caliſtus Conſtantius* hath little chance "to be re-"corded with honour in any annals of literature," except in theſe before us. He is an uncommon perſonage, whoſe hiſtory ſeems to be this; *Calliſtus* is a title of honour, belonging of undoubted right to Johannes Andronicus; and *Conſtantius* (or Conſtantinus) belongs to another Laſcaris; for there were two of the name, famous in their time. We may imagine the original ſtood in ſome good book, Johannes Andronicus Calliſtus, Conſtantinus and Johannes Laſcaris, Gaza, &c. out of which the ardor of compilation, joining and diſjoining, produced that curioſity of biography, Caliſtus Conſtantius.

P. 340 of 4th ed. p. 370 of 1ſt.

"*Hiſtory of Greece.*"

"In the time of the civil wars of Rome, the Athe-"nians, actuated by their ancient love of liberty, "eſpouſed the cauſe of Pompey, and afterwards of "Brutus and Caſſius. . . . . Unfortunate upon both "occaſions in the part they took, they experienced the "clemency both of Julius and *Auguſtus Cæſar.*" Not ſo. Octavius, after the overthrow of Brutus and Caſſius, had no part whatever in ſettling the affairs of Greece, which province, according to the partition that Antony made with him, was left, with all the Eaſt, entirely in Antony's diſpoſal. Antony indeed treated the Athenians not only with lenity, but with much [a] courteſy and kindneſs. He applied himſelf to cultivate their good will, and through ſome vulgar arts of popularity, whereby he gratified their vanity as well as his own,

[a] Plutarch in Antonio, p. 925.

he

he found an eaſy acceſs to the affections of that light, debonair people. He was ſurnamed a 'lover of the 'Greeks'; but it delighted him moſt to be called 'a 'lover of the Athenians'. [a] They inſcribed his name on the ſtatues of their greateſt public benefactors. And [b] he in return, when he came to diſpenſe his favours, preſented them with the ſovereignty and revenue of half a dozen iſlands.

Afterwards, when Octavius and Antony of colleagues were become rivals, and the victory of Actium had thrown the fortunes of nearly the whole empire into the hands of Octavius, it does not appear that the Athenians were diſtinguiſhed by any marks either of the victor's clemency, or of his diſpleaſure. ''He was reconciled to the Greeks,' ſays Plutarch; upon what terms, I know not, unleſs they fared like other ſtates that had been drawn into the quarrel on the unfortunate ſide, whoſe common lot was to furniſh contributions to the victor, wherein there was nothing very immoderate or unreaſonable, and alſo to be deprived of certain powers of internal government in their municipal aſſemblies.

Some years after, however, Dio Caſſius delivers [d] it,

[a] Plutarch in Antonio, p. 944.

[b] Appian de Bellis Civil. p. 675. ed. H. Steph.

[c] Καῖσαρ μὲν ἐπ' Ἀθήνας ἔπλευσε, καὶ διαλλαγεὶς τοῖς Ἕλλησι, in Anton. 948.

[d] Lib. LIV. p. 601. Ἀθηναίων δὲ τήν τε Αἴγιναν καὶ Ἐρέτρειαν (ἐκαρπούντο γὰρ αὐτὰς,) ὡς τινες φασὶν, ἀφείλετο, ὅτι τὸν Ἀντώνιον ἐσπείδασαν· καὶ προσέτι καὶ ἀπηγόρευσε σφίσι μηδένα πολίτην ἀργυρίου ποιεῖσθαι. From the tenour of the whole paſſage, it is clear Dio means to ſtate certainly that theſe things were done by Auguſtus. The doubt, implied in ὡς τινες φασὶν, can concern only the motive Auguſtus might have for doing them.

though

though not as the univerſal tradition of hiſtory, that Octavius took occaſion to expreſs his reſentment againſt the Athenians for their adherence to Antony, by taking Ægina and Eretria from them: and recalling the lucrative privilege they had enjoyed, of ſelling the freedom of their city.

Next page. At the time when St. Paul was at Athens, "They were influenced by the ſame eager purſuit of "novelty, which had marked their character in the "time of Demoſthenes; and their taſte for the works "of the poets was ſtill flouriſhing and *correct*. (ed. 1ſt "vigorous and *correct*.)" How or where is this latter part of the Athenian character ſhewn? The author, ſo far as appears from the context, ſtraightway concludes their taſte in poetry was *correct*, becauſe St. Paul, in addreſſing them, quotes one of their poets. It might as well be ſaid their theology was correct, becauſe the ſame perſon quotes one of their altars.

Same page, and next ſentence. "*Under the mild em-*"*pire of Trajan*, (Note, A. C. 114.) they retained their "fondneſs for the precious monuments of ſculpture, "*as Pliny mentions*, that in his time Athens was adorn-"ed with no leſs than three thouſand ſtatues." The paſſage alluded to muſt be in [a] *Nat. Hiſt.* xxxiv. 17. of *Pliny the Elder*, and conſequently is very far from having any connexion with the reign of Trajan, or with that chronology, A. C. 114. apparently ſo very preciſe. Pliny's Natural Hiſtory is dedicated to Titus Veſpaſian; and he himſelf died forty years before that date. The author probably ſuppoſed he had to deal with Pliny the Younger, who miſled him to the reign of Trajan.

[a] Rhodi etiamnum tria millia ſignorum eſſe, Mucianus ter coſ. prodidit: nec pauciora Athenis, Olympiæ, Delphis *ſupereſſe creduntur*.

And

And after all, what can be more weak and uncertain than to infer that ſculpture was ſtill in particular eſtimation with the Athenians, merely from finding, that of the [a] *ancient works* of that art, a great many were *yet remaining* in their city; neglected perhaps, except by foreigners, who might view them with innocent curioſity, or by Roman governors, who marked them out to adorn their villas in Italy? Who would pronounce every individual to be a perſon of taſte, that happened only to have a fine collection of ſtatues among the old furniture of his family manſion?

Same page. "Alaric, the ſavage plunderer of Italy, "*extended his conqueſts to Greece*, and marked his ſteps "by ruin and devaſtation. He paſſed the ſtraights of "Thermopylæ, from which the Greeks, *unmindful, or* "*perhaps ignorant of the diſaſter of Xerxes*, and the "glory of Leonidas, retired as he advanced. As ſoon "as the voice of his herald was heard at Athens, &c."

1. Alaric's progreſs was juſt in the contrary order. Greece invaded firſt; Italy plundered afterwards. His invaſion of Greece is placed here in the year A.C.410. In the "Roman Hiſtory" (p.405.) his taking of Rome in the ſame year A.C. 410. This laſt rightly; but the firſt event preceded it by twelve or fourteen years; or, in other words, by the whole extent of his campaigns, in which thoſe two events are the extreme [b] points. I ſpeak of the campaigns in which he acted as the enemy of the Roman empire.

2. It is doubtful whether the author forgets the iſſue of the battle of Thermopylæ; or whether, remember-

[a] *ſupereſſe*, Plin.

[b] Zoſimus, lib. v. vi. et Supplement, ed. Oxon. or Sigonius de Occidentali Imperio, lib. x.

ing

ing it was gained at laſt by Xerxes, he chooſes to call a dearly bought victory "a diſaſter." The latter ſuppoſition ſuits leaſt with the general drift of his reflection. But,

3. In either caſe, this is not to write hiſtory. The Greeks who retired before Alaric, might be, and were, no doubt, much degenerated from the ſpirit and bravery of their forefathers: but the reflection is out of place, and falſifies the account of the particular affair. For the Greeks were betrayed by their maſters. Alaric was ſecretly ſet on to the invaſion of Greece by the Regent of the empire: and the general who commanded at Thermopylæ had inſtructions from the ſame quarter, to abandon his poſt, without offering reſiſtance.

Alaric leads me to a chapter on Language, p. 104 of 4th ed. 101 of 1ſt. "The formation of the modern "languages of Europe is intimately connected with "the hiſtory of the dark ages. The Latin language "began to be corrupted in the fifth century, as ſoon "as the Goths and Lombards, both of whom derived "their origin from Germany, had gained poſſeſſion of "Italy. From the reign of *Theodoric and Athalaric, who* "*laboured to ſoften the rough manners of the Goths, by the* "*refinements of learning*, the Italian language gradually "aſſumed its form and character."

According to the beſt hiſtorian of thoſe times, Theodoric was unlettered himſelf, and deſirous that his Goths ſhould continue ſo [a] too. Learning, he thought, would

[a] Procopius de Bello Gothico, lib. 1. 2. ἔλεγον δὲ, ὡς ὐδὲ Θευδέριχός ποτε Γότθων τινὰς τὺς παῖδας ἐς γραμματιςοῦ πέμπειν ἐῴη. . . . . ἐννοεῖν τε αὐτὴν ἐδικαίυν ὡς ἄρα οἱ Θευδέριχος χώρας τε τοσαύτης κύριος γεγονὼς, καὶ βασιλείαν οὐδαμόθεν αὐτῷ προσήκυσαν περιβαλλόμενος τελευτήσειε, καὶ περὶ γραμμάτων οὐδὲ ὅσον ἀκοὴν ἔχων.

impair

impair their rough martial character, and therefore he took pains to keep them from it. Athalaric, his grandſon, ſucceeded him. Being only a child, the charge of his affairs and education devolved upon Amalaſuntha, his mother, a woman of extraordinary ſpirit and ability. A principal aim of her government ſeems to have been to conciliate the Romans as much as poſſible to the Gothic ſceptre. With this probably in view, and being withal highly [a] accompliſhed in learning herſelf, ſhe propoſed to have her ſon brought up with ſome tincture of it, in the Roman manner. But it was found to be ſo ſhocking and offenſive to the Goths of her court, that ſhe was obliged to forego her purpoſe, and diſmiſs the inſtructors ſhe had placed about him. He was then given up to be a pure Goth, was led into the moſt wretched profligacy, and died at [b] ſixteen, having had neither the opportunity, nor the diſpoſition, to promote any "refinements" among his countrymen.

Theodoric, however, in a formal panegyric compoſed upon him, [c] ſtill extant, is extolled for a patron of letters. And ſuch I believe he was. But be it obſerved, the orator ſays nothing of his "labouring" to turn the *Goths* to literature; and that wiſe prince might ſee as good reaſon to indulge a taſte for it among the *Romans*, as to diſcourage it among his natural ſubjects. To be more tedious, I add, that Tiraboſchi (Storia della Litt. Italiana, tom. 3.) will defend what I am refuting. He is led by ſome expreſſions of Theodoric, in praiſe of philoſophy, eloquence, ſtudy, &c. (apud Caſſiodor. ep.) to reject the account of Procopius.

a Caſſiodorus, Ep. xi. 1.

b Procop. ibid. cap. 4.

c By Ennodius in Bibliotheca Patrum vol. ix.

pius. But all is very consistent. Those expressions occur in official epistles addressed to the Senate of *Rome*, or appropriated to the affairs of *Romans*.

The state of quiet and prosperity enjoyed in Italy under Theodoric's able administration, may well be thought to have promoted such a free intercourse between the two castes, as would more or less mix their languages together, and produce some of the rudiments of Italian. In this light, it may not be unreasonable to consider him as the father of the modern literature of the country.

As to Athalaric, nothing more can be said about him. Some specious letters, drawn in his name, (contained in Cassiodore) of course speak Amalasuntha's wisdom in Cassiodore's diplomatic eloquence.

One word upon the chronology of the extract: "In "the *fifth* century, as soon as the Goths and *Lom-* "*bards had gained possession*—" In the history of these northern nations, nothing stands out more distinct than the first settlement of the Lombards in Italy, towards the close of the *sixth* century.

Roman History. P. 354 of 4th ed. 388 of 1st. On the greatness and splendor of the Roman empire under Trajan. "From hence (from Rome) marched the pro- "consuls, lieutenants, and prætors, surrounded by nu- "merous trains of attendants, and escorted by cohorts "of foot, and squadrons of horse," &c. [a] Dio Cassius describes some of the stated ceremony and attendance allowed by Augustus to the governors, while on the way to their provinces. From him it may be inferred they had no such bodies of troops escorting them.

[a] Lib. LIII. p. 578. ed. H. St.

Indeed

Indeed the good regulation of the army would be inconſiſtent with it. Thirty proconſuls, prætors, &c. would have waſted as many thouſands of ſoldiery in the moſt idle parade. But it might be ſo. Then ſome reference ſhould be given. It is in the ſame paragraph that a wrong ſtation is aſſigned to the fleets, as I have ſhewn before, (Part I.) and the legions are diſtributed not very wiſely; "upon the banks of great rivers, ſuch "as the Rhine, the Danube, and *the Po*, in the vicinity "of populous cities, or on the frontiers of hoſtile na-"tions, were ſtationed the camps of the legions." The bank of the Po, in reſpect of the Roman frontier, is an *internal* ſituation; and therefore not likely to have been lined with a ſtrong ſtanding encampment. The ſame hiſtorian juſt quoted, (Dio Caſſius, lib. lv. p. 645.) and Tacitus, (Annal. lib. iv. 5.) give us the particular diſtribution of the legions, at different times; but they do not fortify the Po. (Tacit.—totidem apud Dalmatiam locatis, quæ .... ſi repentinum auxilium Italia poſceret, haud procul accirentur.)

The paragraph concludes with a map of the empire, upon which I have ſaid ſomething already in Part I. The map is not to be condemned for omitting Trajan's three provinces in the Eaſt. They were never conſolidated with the empire, nor made integral parts of it. Gained in the very laſt years of Trajan, they were but [a] imperfectly reduced when he died; and they were relinquiſhed in the very firſt of his ſucceſſor's reign. But the geography of ancient Latium is ſingular; "the parent ſtate" of Rome, originally founded by Romulus, "formed one of forty-ſeven in-"dependent cantons, which altogether *occupied a ſpace* "*of only fifty miles.*" p. 537 of 4th ed. p. 391 of 1ſt.

[a] See Xiphilin's Epit. in Traj. near the end.

And

And this geography is ſupported by a reference to "Ferguſon's Roman Republic, cap. 1. B. C. 753." Is it "fifty miles" *ſquare?* No; for that would hardly equal the twentieth part of Latium. The extent of the country is put in the ſingle dimenſion of its length, as if thoſe forty-ſeven cantons were ſo many points in a ſtraight line. Ferguſon ſupplies the breadth. But he is inaccurate in two or three circumſtances in the very ſentence now taken from him.

P. 368 of 4th ed. p. 403 of 1ſt. On the ancient military diſcipline of the republic. "The legionary ſoldier ſwore *with alacrity* never to deſert the *golden* "eagle which was diſplayed in the front of his *cohort* "or *ſquadron.*" Beſides that the eagle was the ſtandard of a legion, not of a cohort; a point of antiquity, forced on our minds by the claſſical uſe of *aquila*, as the repreſentative of an entire legion; eſpecially in the memorable hiſtory of Varus's defeat, and the ſlaughter of his three legions, (of which Tacitus has made ſo fine a tragedy, wherein the eagles are his ſtage decorations,) beſides this, it is called a "[a] *golden* "eagle" quite at a venture. One rebel ſilver eagle, that of Catiline, ſtill ſhines in Cicero's orations; and two patriot birds of the ſame colour flagged their wings at Philippi. (Appian.) But this harmleſs piece of military ornithology is noticed only becauſe it comes firſt in a ſeries of error. Next paragraph: "In the ſpa-"cious field of Mars, which was pleaſantly ſituated "upon the banks of the Tiber, the ardent youth were

[a] Dio, in his *περὶ χρυσοῦ*, p. 128. (though de *Craſſi* expeditione) deſcribes probably what he ſaw in his own time: that is, the trappings of war were more coſtly in the imperial than in the republican army. Pliny, in his mineralogy, as ſome military idea was always in a Roman's mind, obſerves of ſilver, it was militaribus ſignis familiarius.

"exerciſed

" exerciſed in feats of manly activity, &c. Even in the " decline of life, Marius continued his accuſtomed " exerciſes in this place, and *here Pompey diſplayed his* " *unrivalled ſkill in horſemanſhip.*" From Monteſquieu; whoſe alluſion has been miſtaken. It points not to any ſuch confined diſplay of ſkill that Pompey ever made in the campus Martius; but to a more reſpectable inſtance of his activity, in real ſervice, in Macedon, at the breaking out of the civil war, which particular exertion his biographer makes a prominent circumſtance in his life: Plut. p. 653. Next paragraph: " When the " army, previouſly trained to every martial exerciſe, " had taken the field, the Roman general found, that " the ſureſt expedient to efface the diſhonour of a de- " feat, was to encreaſe the labours of the campaign, " rather than diminiſh the vigour of his troops by any " relaxation of duty. Sylla compelled his ſoldiers, " after they had *fled before Mithridates*, to labour with " ſuch inceſſant aſſiduity, that they called for *another* " battle, as a reſpite from their fatigues." Sylla's troops had neither fled in a battle, nor fought one, nor was Mithridates in the field againſt them. The ſeat of war was in Greece: Mithridates in Aſia. His lieutenants acted againſt Sylla. Ἐν Περγάμῳ καθήμενος, ὃν οὐχ ἑώρακε διαστρατηγήσεται πόλεμον; as Sylla had occaſion to ſpeak of him. The formidable ſhew of an army ſix-fold ſtronger in numbers than themſelves, ſo far diſmayed Sylla's ſoldiers on the firſt view, that they *declined fighting*. But when they had paid to his diſcipline the penalty of their fear, the moment they made trial of the enemy, they were victorious, and they followed up their ſucceſs without interruption. Plut. in Sylla, p. 461, 2. or Frontinus Strateg. i. 11.

On the internal cauſes of the decline of the Roman empire, p. 395, or 433. "The empreſs of the world ſunk "into the moſt humiliating condition, and her downfal "may be attributed, 1. To the extinction of patriot-"iſm."—which ſubject the author proceeds to diſcuſs in the following manner: "The indiſcriminate admiſſion "of *all the ſubjects of the empire* to the freedom of the city, "although a conciliating was *a moſt impolitic* meaſure. "Inſtead of raiſing the natives of the provinces to the "dignity of Romans, this privilege produced the oppo-"ſite effect, and ſunk the latter to a level with the for-"mer." Theſe are obſervations made upon the laſt times of the Common-wealth; and the ſenſe of them is good, but the fact very inaccurate. The right of citizenſhip was not then extended generally to all the ſubjects of the empire, nor for two centuries after. It was confined to the Italians. But the extenſion of it over Italy was fully wide enough to produce all the evils the author had in view; and did produce them. The general communication of it to all the provinces by one of the Antonines, was an act quite harmleſs: firſt, becauſe citizens at a diſtance from the ſeat of government could not diſturb it: ſecondly, becauſe under the deſpotiſm which then was, their rights, even at Rome, did not confer political power. "—Impolitic" is a term which does not apply to the real ſtate of the caſe. The hiſtory of the Social war makes it plain, that the neceſſity of the occaſion was the only rule of policy the Romans had.

The ſame courſe of obſervation is purſued: "The "people were no longer actuated by the ſame love of "independence, or the ſame deteſtation of ſervility. "They looked no more with a jealous eye upon the "power of the ſenate, or *the prerogatives of the patri-*

"*cians:*

"*cians*: and undiſtinguiſhed in the crowds of new com-
"petitors for the ſame privileges, they gradually ſunk
"into inſignificance." What prerogatives? The patri-cians had long ceaſed to enjoy any that could be regarded with jealouſy. The higheſt honours and offices of the ſtate had been laid open to all, to plebeians and patricians equally. The whole ſtory of the domeſtic affairs of Rome for a long period, is nothing but an account how and by what degrees this was brought about. Monteſquieu is referred to at the cloſe of the above extract; and the extract is intended to convey his ideas. His words indeed are preſerved in it: but his ideas are only in his own book [a].

P. 385, or 422. Note. "Polybius has drawn a con-
"ciſe, but ſtriking contraſt between the flouriſhing
"condition of Rome, and the declining ſtate of Car-
"thage, at the commencement of the *firſt Punic* war,
"lib. vi. ſect. 49." The beginning of the Hannibalic war has been miſtaken to mean the firſt Punic. Κατά γε μὴν τὰς καιρὰς τάτας, καθ' ἃς εἰς τὸν Ἀννίβιαχὸν ἐνέβαινε πόλεμον, χεῖρον ἦν τὸ Καρχηδονίων, &c.

P. 393, or 431. "Horace and Virgil, *Tibullus* and
"Propertius, *flouriſhed in the court of Auguſtus*." This is a ſtrained way of ſaying that Tibullus was a writer of the Auguſtan age. If the expreſſion mean any thing

[a] Pour lors Rome ne fut plus cette ville dont le peuple n'avoit eu qu'un même eſprit, un même amour pour la liberté, une même haine pour la tyrannie, où cette jalouſie du pouvoir du Sénat, et *des prérogatives des Grands*, toujours mêlée de reſpect, n'étoit qu'un amour de l'égalité, &c. chap. ix. Any one who brings a general knowledge of Roman hiſtory to the reading of this paſſage, will underſtand it: otherwiſe it may be miſtaken. But Monteſquieu knew very well that the jealouſy of the people towards the patricians had ceaſed to operate only when it ceaſed to have an object. He has ſaid ſo at large in chap. viii.

more, it is a new circumſtance added to the memoirs of Tibullus.

I have intended from the beginning, to avoid all ſuch criticiſm as might turn upon a more or leſs exact ſkill in the languages from which the materials of the hiſtory may be ſuppoſed to be drawn. What I have ſaid in Part 1. upon a certain Roman triumph is ſtrictly within this intention: and upon very lenient principles too, in regard of a book which concludes in its "Liſt of editions," with a challenge to the moſt operoſe kind of claſſical criticiſm. But I now add, that the Elements of General Knowledge appeal expreſsly to *Plutarch*, for the circumſtances of the triumph; (ſee note in p. 377 of 4th ed. or p. 413 of 1ſt.) though ſo much is done in it againſt the formulary of that ancient maſter of the ceremonies.

Of the large hiſtorical diviſions of the work, I conſider "the Hiſtory of Rome" to be much the beſt. It is that which, comparatively ſpeaking, takes the moſt comprehenſive view of its ſubject, and is moſt regular in its plan; ſome things ſelected for particular illuſtration in it, are well illuſtrated; many of the reflections are judicious, and drawn from a good depth; and it has been compoſed upon the whole with moſt care.

It will be moſt equitable therefore to ſelect this diviſion, whereon to make a very few ſhort remarks upon a larger ſcale.

One ſtriking and eſſential defect in it is the total want of an orderly narrative of facts and events. It will be ſaid, this was no part of the plan. I cannot imagine any ſtronger proof that the plan was not a good one. The tranſactions and events make the body of real hiſtory; and a connected view of them is the true and natural

baſis

baſis of all hiſtorical knowledge. Sketches of manners, national character, and general policy, when done with a chaſte, ſkilful hand, are beautiful. They form the capital of the column of hiſtory. But the ſhaft and pedeſtal too have their beauty of a nobler and ſeverer kind; and without their ſupport, the effect of the other is loſt. The fineſt Corinthian capital, ſet upon a maypole, would be a very poor, perhaps unpleaſing, object. I can never ſuppoſe ſuch defectiveneſs of plan to proceed from choice, and ſhall therefore ſay the leſs upon it.

But an indifferent plan may be ſo well executed, that the work ſhall ſtill deſerve much praiſe. It may have a ſecondary kind of perfection. It may embrace the principal topics which belong to its contracted meaſure. They may be ſet ſeverally in a clear, diſtinct light, and be well combined. Now this Roman hiſtory divides itſelf into two principal parts;

Under Part Firſt "The leading cauſes of the greatneſs "of the Roman power may be reſolved,

"I. Into the peculiar conſtitution of the government.

"II. The rigid cultivation of the arts of war.

"III. The ſtrong attachment to religion.

"IV. The active ſpirit of patriotiſm."

I ſhall ſtate briefly how the firſt head is managed in a few points.

The conſtitution of the *Senate* is ill explained; the account of the qualifications of a Senator is in ſome reſpects manifeſtly falſe.

The conſtitution of the *Comitia* is not explained at all. We are not told whether the many, or the few, prevailed in them; whether numbers, or property, were the moving force in the public councils. The ariſtocratical conſtitution of the *republic* is aſſerted, not

explained. All that is ſaid upon it is this: p. 360, or 395. "The ſpirit of ariſtocracy infuſed into the "government by Servius Tullius was preſerved after- "wards in the common-wealth; and this gave riſe to "perpetual conteſts between the Patricians and Plebei- "ans." There are few finer pieces of political combination than the Cenſus of Servius Tullius. The principle of his claſſification is ſimple enough: but take the ſcale of it, along with the preſcribed arrangement of his claſſes in the order of exercifing their civil functions, that is, of giving their ſuffrages; and it becomes exceedingly artificial; with an appearance of general equity to all, ſecuring a certain bias of power to a particular deſcription. A writer who chooſes to allude to it, rather than deſcribe it, cannot be thought to underſtand the value of his materials.

I will take the liberty of ſuggeſting two things, not ſo much as named in this ſurvey of "the peculiar con- "ſtitution of the Roman government," though it cannot be doubted they are eſſential to a tolerably complete idea of it. The firſt is, That feudal relation which ſubſiſted for many ages and held together the two great claſſes of citizens, under the names of Patron and Client. I do not mean to enlarge upon the [a] nature of this civil compact, which was part of their common law, recogniſed among them by immemorial uſage, and including various pledges of mutual fidelity, ſervice, and attachment; but, in regard of its real good effects, it hath been [b] ſaid, and with much appearance of truth, that nothing but this principle of union among the individuals, ſaved the ſtate from falling aſunder, amidſt

[a] See it deſcribed by Dionyſius Halicarnaſſ. ii. cap. 10.

[b] By Dionyſ. ii. cap. 11.

the

the endleſs jealouſies and conteſts which divided its orders, and actually often brought it to the very brink of diſſolution [a].

The other is, The office and authority of the Cenſors, particularly as the guardians of manners, and the arbiters of every man's rank, privileges, and civil eſtimation. We may wonder that ſuch an authority was ever endured among a people who contended fiercely for perſonal freedom. It is almoſt an anomaly in their government. But if it be true, that the Romans owed their greatneſs in part to their manners, and that their ſpirit of hardihood was nurſed by their inſtitutions, then it becomes matter of very pertinent curioſity to learn ſomething of this civil power, which compelled the individual to ſacrifice his taſtes, follies, and gratifications, to a remote intereſt of the community guarded by a public diſcipline. Above we have heard much of the ſumptuary laws at Rome. The unwritten law of Cenſorial authority was ſurely the greateſt of them all. It contributed moſt to retard the corruption they were oppoſed to, becauſe it exiſted before the corruption had got ſtrength.

It will be obſerved, that theſe are things eſpecially connected with that particular method in which the author has choſen to treat his ſubject. They lie directly in the narrow line of enquiry that is purſued; and are among the landmarks of the way. On the moſt

[a] The ſtrong general reſemblance between the relation of Patron and Client at Rome, and that of Lord and Vaſſal in the modern ſtates of Europe, has frequently been noticed. I only obſerve in paſſing, that they agree in two very intereſting circumſtances: in both of them the ranſom of the ſuperior, when in captivity, and the marriage portion of his daughter, were provided by the affectionate zeal of the dependent.

liberal eſtimate, therefore, the Hiſtory is defective, ſo far as the omiſſion of matters of great curioſity can make it.

But even many ſuch imperfections would in all reaſon leave room for praiſe. Where much neceſſary information has been omitted, much that is good may however have been given. The pains and ſkill employed in finiſhing one part of the piece, might have drawn off the writer's attention from another; and ſhould draw off the reader's too. But this cannot be urged in the preſent inſtance. The beginning is not excellent; and other parts are like the beginning.

In Part Second, which relates to the decline and fall of the empire, the reader may reach the end; and ſee the taking of Rome; and may think he ſees the concluſion of the empire; all without diſcovering theſe two things; 1ſt. That before Rome was taken by the Goths, the ſupreme ſeat of government had been transferred to Conſtantinople. As a great part of the ſtrength and reſources of the empire were removed with it, this is not an inſulated circumſtance, without conſequences, but includes one principal and prominent reaſon of the downfall of the empire in the weſt. In fact, the empire was divided, and become, if I may ſo ſpeak, a monſter with two heads, and two diſtinct ſyſtems of circulation. The two parts acted not by any common principle of life and energy. The ſtrength of the one was not the ſtrength of the other. They were even clawing and tearing each other when Alaric fell upon them both. 2ndly. The reader will not diſcover, that when Rome was taken, the true ſeat even of the weſtern government was at Ravenna. It was there that Honorius had fixed his reſidence. He had collected

collected his force, his preparations of defence, his care and concern, to that place. The old capital was in a manner abandoned: it was not the laſt ſtake of the empire in the counſels of Honorius and his miniſters.

But it is the former circumſtance that is moſt material; and if an event which altogether changed the ſtate of Italy, does not find a place in an abridgement of Roman hiſtory, it is an abridgement in truth which abſorbs æras and revolutions.—But, we ſhall be told, a ſummary of *events* was not deſigned. It was intended only to diſplay ſome principal cauſes of the general internal weakneſs of the empire. That event itſelf includes many ſuch cauſes, of extenſive, palpable, and fatal operation in reſpect of Italy, to the concerns of which part of the empire this deduction of Roman hiſtory narrows itſelf in the concluſion.

Rome, however, by whatever cauſes it happened, is taken and ſpoiled by Alaric. "To complete the "degradation of the imperial city, the ſons and "daughters of conſuls and patricians attended at the "feſtive board, and were doomed to drag the chains "of the haughty Goths, who diſplayed their triumphant banner waving over the proſtrate eagle of "Rome." It immediately follows, "The riſe, aggrandiſement, decline, and fall of the Roman power "are included within the compaſs of twelve centuries. "The mighty empire," &c. and a note, "Rome was "founded B. C. 753. Taken by Alaric, A. C. 410. "*Duration of the empire*, 1163. Gibbon, iii. p. 235." &c. Which is to pronounce a funeral oration upon the weſtern empire, and regiſter its deceaſe, before it has actually expired. It ſurvived the ſhock of Alaric's invaſion above ſixty years. Italy was diſburthened of the Gothic horde which had followed him. The titles and

and ſhew of imperial power ſubſiſted at Ravenna: the ſucceſſion of emperors continued, till the abdication of Auguſtulus; in whom it became extinct, and not ſooner.

The proofs that have been given of the defectiveneſs of this Roman Hiſtory in its general make, will bear much more than I have to lay upon them, which is only this; that, ſince neither the plan of it is very large, nor the connexion very fine and juſt, it is fairly open to particular ſtrictures. The favour of which conſideration I deſire ſhould be retroſpective, and cover the ſeveral diſperſed remarks I have made upon it in detail. Parity of reaſon will authorize me to aſk the like favour for pieces of detached remark on other ſubjects.

Yet it contains many ſingle reflections which are to be admired. When I add, that they are tranſplanted from Monteſquieu's 'Conſidérations ſur les Cauſes de la Grandeur des Romains et de leur Décadence,' it is with approbation of the author's judgment in chooſing ſuch aſſiſtance. But, at the ſame time, with that very ample aſſiſtance at hand, it is hard to explain why more has not been done. For inſtance, why a more rational and conſiſtent ſeries of general information has not been given on the Decline of the Roman empire. Still more ſurpriſing is it to obſerve, that in the few pages which have been drawn from that work, ſeveral things are repreſented in a way contrary to Monteſquieu's meaning, as well as to the known truth of common, trite hiſtory.

IT was ſeen in Part 1. how the hiſtory of the Peloponneſian war delivered in the Elements of General Knowledge is at variance throughout, and in expreſs terms, with another hiſtory of it written by Thucydides, whoſe authority nevertheleſs is alledged with as much courteſy as if it had been followed. Thanks are forced upon him where no obligation appears: "For a ſtriking "detail of theſe events *we are indebted to Thucydides*, who, "holding the rank of a commander in the early part of "the war, was himſelf an eye-witneſs of many of the "tranſactions which he has related. To his nervous "deſcription of facts, he has added what may be eſ- "teemed no imperfect ſpecimens of the abilities diſ- "played by the greateſt orators of his time, and par- "ticularly by Pericles, lib. i. *cap.* 22. lib. ii. cap. 35." (inſtead of lib. i. cap. 140.) It is in the next page that we read of the "candid and honourable teſtimony "of Thucydides, who was baniſhed at his inſtigation." Out of the midſt of theſe paſſages, another is now adduced: "This diſeaſe afflicted the Athenians during "the heat of ſummer. It is conſidered by Haller, and "other modern phyſicians, as nothing more than a "contagious fever. To ſeek in Ethiopia the origin of "a diſorder ſo evidently ariſing from the multitude of "men heaped and preſſed together, would be abſurd; "eſpecially *as its influence did not extend beyond the "walls of Athens, and was totally unknown in every other "part of Greece.*" Cited and adopted from De Pauw: but a book which puts off ſuch aſſertions at ſecond hand, muſt be anſwerable for them on its own ſcore. "The "poets have ſhewn their approbation of this affecting "deſcription of the plague of Athens, by adopting "many of its images into ſimilar deſcriptions. Lucre-

"tius

" tius, Virgil, Ovid, and *Statius*, have all followed Thu-
" cydides. [This is the ſubſtance of the remark of
" Fabricius Bibl. Gr. ii. 25." omitted in 4th ed.]

Any perſon may read in that ſame deſcription of Thucydides theſe particulars; [a] ' The diſeaſe began firſt, as ' was commonly ſaid, in Ethiopia; then it paſſed into ' Egypt and Libya, and great part of the king of Per-' ſia's dominions. With the Athenians it broke out firſt ' in the Piræus, and thence penetrated up into the city, ' where the mortality it cauſed was much greater.' This wide ſpread of it in the Perſian empire cannot be treated as a mere report. If a falſe report of ſuch a kind had once riſen in Greece, it muſt have been ſoon ſuppreſſed by the conſtant communication there was between Greece and Aſia. The plague is a palpable thing. It can neither be, without being known, nor be imagined, where it is not.—The circumſtance, that the diſorder appeared firſt in the port of Athens, is a ſtrong preſumptive proof of its foreign origin. But Thucydides muſt be an unqueſtionable witneſs of what happened in Greece at leaſt. He ſays then, [b] ' For Pelo-' ponneſus, the diſeaſe did not ſpread there, at leaſt ſo ' as to deſerve mention; but its violence was greateſt ' of all in Athens, and in *other places, according as* ' *they were more or leſs populous.*' It did therefore extend beyond the walls of Athens, and it was known in other parts of Greece.

I make no uſe of the correſpondence between the king

[a] Lib. ii. 48. Ἤρξατο δὲ τὸ μὲν πρῶτον, ὡς λέγεται, ἐξ Αἰθιοπίας τῆς ὑπὲρ Αἰγύπτου, ἔπειτα δὲ καὶ ἐς Αἴγυπτον καὶ Λιβύην κατέβη, καὶ ἐς τὴν βασιλέως γῆν τὴν πολλήν· ἐς δὲ τὴν Ἀθηναίων πόλιν ἐξαπιναίως ἐνέπεσε· καὶ τὸ πρῶτον ἐν τῷ Πειραιεῖ ἥψατο τῶν ἀνθρώπων . . . . ὕστερον δὲ καὶ ἐς τὴν ἄνω πόλιν ἀφίκετο, καὶ ἐθνῄσκον πολλῷ μᾶλλον ἤδη.

[b] Cap. 55. καὶ ἐς μὲν Πελοπόννησον οὐκ ἐσῆλθεν, ὅ, τι καὶ ἄξιον εἰπεῖν, ἐπενείματο δὲ Ἀθήνας μὲν μάλιστα, ἔπειτα δὲ καὶ τῶν ἄλλων χωρίων τὰ πολυανθρωπότατα· ταῦτα μὲν τὰ κατὰ τὴν νόσον γενόμενα.

of

of Perſia and Hippocrates; nor of the life of Hippocrates by Soranus; becauſe the letters perhaps are not genuine; and the life may be of little authority. But even Sophiſts would follow the common tradition of hiſtory.

Haller after arguing, contagio, ut videtur, mari advecto, cum in Piræo primum ſtragem ediderit, adds merely, non putes veri nominis peſtem fuiſſe. Bibliothec. Med. Pract. vol. i. p. 102. ed. Bern.

"*Statius* has followed Thucydides." Statius has five or ſix bad lines on the plague, Theb. i. 626. &c. which have nothing in common with Thucydides. The author ſhould have written, *Silius Italicus*. (See Punic. xiv. ſub fin.)

The Elements of General Knowledge repreſent Athens, at the commencement of this war, as ſtruggling againſt the ſuperior reſources of Sparta. "As the Athenians "poſſeſſed only a territory of 86 ſquare leagues of a "barren ſoil, while that of Sparta conſiſted of 250, they "were compelled to make the moſt vigorous exer-"tions, to counterbalance, by every means, the ſuperior "reſources of their rivals." The diſagreement here between them and Thucydides has been noted already. But while looking upon M. de Pauw, I now ſee what it was that led them aſtray. M. de Pauw, comparing the two ſtates of Athens and Sparta from the beginning, obſerves that Athens was neceſſarily put to great exertions, to maintain herſelf againſt a rival power, which in the greater extent and fertility of its ſoil poſſeſſed the natural baſis of a ſuperiority of reſources, and entered the race of rivalry with a prodigious advantage. His words are, 'On a dit que les Athéniens ne poſſédoient que 86 lieues quarrées d'un terrain très ingrat: et les Spartiates poſſédoient un terrain de 250 lieues quarrées: il n'eſt donc pas ſurprenant qu'Athenes ait dû faire de prodigieux efforts pour contrebalancer

lancer avec de ſi petits moyens une puiſſance rivale qui avoit de ſi grands moyens[a].' Which is reaſonable. But when the large and general ſcope of the compariſon is blinded, and the aſſertion faſtens upon the particular æra of the Peloponneſian war, as it does in the "Ele-"ments," what was reaſonable before, turns out, ſo circumſtantiated, directly falſe. We are come to an æra when the genius of Athens had triumphed over the relative inferiority of her phyſical means; which, if ſmall at the firſt, had been improved up to more than a level with her rival, whoſe maxims, on the other hand, were all of a nature to preſerve power, rather than enlarge it. Leagues of territory were not now the true meaſure of power: and if they were, Athens, with an empire abroad, poſſeſſed as many as Sparta.

It has been aſked me by ſome, whether "Theſeus" (Part 1. p. 28.) might not, poſſibly, be brought to the battle of Salamis by the printer's miſtake, and not the author's. The very extraordinary nature of the overſight might ſuggeſt that notion to any perſon who had not the book before him. But the book itſelf deſtroys it at once. 1ſt ed. "From this ſpot may be diſtinctly "ſeen, when the ſun gilds the horizon with his even-"ing rays, the white column erected to *Theſeus*, after "the battle of Salamis. The renowned port of Athens, "to which *his* triumphant fleet returned loaded with "the ſpoils of the Perſians, is now diſtinguiſhed only "by the traces, &c."

The *be* in the ſecond ſentence muſt be the ſame perſon with Theſeus in the firſt. And Theſeus is finally confirmed in his place by a recent correction of the paſſage.

[a] Recherches Philoſophiques ſur les Grecs, part iii. ſect. 8.

The

The queſtion therefore is not, whether "Theſeus" might have been a miſprint for 'Themiſtocles,' but whether "his triumphant fleet" could be miſprinted for "the "triumphant fleet of Themiſtocles;" a thing plainly impoſſible. The error then came from the fountain-head. The Athenians imagined they beheld Theſeus preſent with them in the field of Marathon, and a certain ancient painter ventured to introduce that hero into a picture of the battle. We now ſee an inſtance of hiſtory imitating the poetical freedom of his art.

The 4th ed. brings the real hero to light: "From "this ſpot (viz. the Acropolis) may be diſtinctly ſeen, "when the ſun gilds the horizon with his evening "rays, the white column erected to Theſeus, after the "battle of Salamis. The Piræus, the renowned port of "Athens, to which the triumphant fleet of Themiſto-"cles returned laden, &c. But as error reſigns its hold of this book very unwillingly, I ſuſpect there is ſtill ſome of it remaining here; "a white column erected to *The-*"*ſeus.*" Does Herodotus, or any other good ancient author, mention it? I do not recollect it. But a bad memory is a wrong rule of another perſon's knowledge. I have a further reaſon for doubting. A trophy, and of marble, was erected to *Themiſtocles*, on the coaſt of Salamis, and ſo ſituated, that the ruins of it are now to be ſeen from the [a] Acropolis. All the circumſtances agreeing ſo well, I cannot help thinking that a column was as much erected to *Theſeus*, as "the triumphant "fleet was conducted by him."

If the reader will conſent to a tranſition from Athens to England, and then accommodate his mind to a view

[a] Stuart's Map of Athens.

of

[illegible] the [illegible] of Charles I. the fol-
[illegible] attention. P. 22. or 558.
[illegible] threatening aspect of affairs, when
[illegible] Charles assumed the
[illegible] his particular misfor-
[illegible] period, when *no expe-*
[illegible] *conclusive as to*
[illegible] *adopted*: and
[illegible] country was in reality
[illegible] it appeared to be the
[illegible] Those who succeeded
[illegible] *proper*
[illegible] *consequences*: but the
[illegible] made, was
[illegible] out of the reach of hu-
[illegible]

[illegible] constitution was under-
[illegible] towards liberty. "Those
[illegible] Charles II. and James II.
[illegible] means" were, which those two
[illegible] consequences."
[illegible] perplexing to a per-
[illegible] of the Revolution.

[illegible] suspicions were entertained of
[illegible] declarations, his sacrifices to the
[illegible] connected with some rash actions and un-
[illegible] were considered rather as the
[illegible] compulsion than of choice. Cromwell,
[illegible] and all the popular leaders therefore
[illegible] embrace an opportunity so favourable to
[illegible] They fired the minds of their party
[illegible] *fanaticism*, and plunged the nation
[illegible] all the horrors of a civil war." It is obvious to
[illegible], that the description of men who ruled in
Parliament

Parliament at that time is totally miſtaken. The "fanatical" party, with Cromwell and Ireton for leaders, made no figure till *after* the conteſt between the King and Parliament had actually proceeded to extremities. They ſprung up into notice and power when the confuſions were at the height.

Two more ſignal depravations of hiſtory could not eaſily be produced.

"*Eloquence.*" P. 194 of 4th ed.

"For the *principal heads* of this chapter, I am in-"debted to that rich ſtorehouſe of knowledge, the "Encyclopædia Britannica, article Oratory."

The word "heads" is uſed here with a remarkable latitude, approaching the figure rhetoricians call 'pars pro toto.' Thoſe principal heads are four, compriſing in all a ſhort thin body of diſſertation, of which more than half in quantity, and nearly the whole in value, is gathered from Ward's Syſtem of Oratory: not merely the beſt part of the matter, illuſtrations, and examples, but the very phraſe too, being culled from that treatiſe. He who brings us fruit, though it be from another man's garden, ſtill deſerves our thanks for his trouble. Only we would rather he did not ſpoil the fruit by an over-haſty hand in gathering. For the ſame reaſon, provided an author make a good uſe of the labours of his predeceſſors, we need not care how free it be; and, in the preſent inſtance, we ſhould not take it ill, that an old book were given us again in epitome, had the epitome been tolerably well made. To abridge well, is to reduce a maſs of knowledge into ſmaller compaſs, by analyſis and renewed combination, retaining its form, connexion, and ſubſtance: and if it be a kind of knowledge that will bear to be thus re-

preſented, on a reduced ſcale, in miniature, the taſk of abridging may be an uſeful employ in the ſervice of learning, and is not without its honour, as it needs ſome ſhare of thought and talent, and implies a real, legitimate exerciſe of the mind, in diſpoſing and connecting its ideas whenceſoever derived. But this compend of Oratory is drawn up on a coarſer plan. Little of the original is reduced, or condenſed in it, while more than enough is omitted. Certain ſentences are taken, which in the original are commonly no more than ſlight introductory touches upon the ſeveral topics, previous to the full and accurate handling of them; the philoſophy and diſquiſition, which are all in all, are dropt: and, in the end, there comes forth a ſort of fretted, net-work ſyſtem, run out in blanks and interſtices, retaining the form of its model, without any of the ſubſtance.

It is a mechanical, but no uncertain way of judging, how far this chapter may be taken for a good abridgement of the larger work in two volumes, from which it is principally extracted, to conſider, that the groſs body of it is included in fifteen pages.

Its capital feature, and indeed the one ſingle piece of regular diſquiſition it has to boaſt of, is the eſſay on tropes and figures, which was quoted above, p. 99. for being violently wrong.

In ſo ſmall a treatiſe, as the parts may be ſeen all at a ſingle glance, the right diſtribution of them becomes eaſy. However this does not hinder, but that under "head III. on *the Arrangement* of the different parts "of a diſcourſe," large fragments occur out of place; ſuch as "A good writer, or ſpeaker, to purity and per-"ſpicuity of expreſſion will add ornament; upon "which depends, if not the uſefulneſs, at leaſt the "beauty of eloquence. This it is which gives to com-

"poſition

" poſition magnificence, ſweetneſs, and elegance; which " engages attention, captivates the hearts, and ex- " cites the applauſes of an audience;" and much more of the ſame commodity, plainly belonging to head II. " on Style, and the ornaments of compoſition." Which is to treſpaſs pretty bluntly againſt a rule while you are enforcing it.

Among ſome mixt remarks, at the concluſion, is a compariſon of ancient and modern eloquence. " The " eloquence of the moderns has rarely reached the " ſtandard of excellence which was attained by the " ancients. The character of each is widely different. " In Greece the public ſpeaker was bold, impetuous, " and ſublime." True, if every public ſpeaker in Greece was a Demoſthenes. But how excellent ſoever the Greek orators might be, we know they excelled in different ways, and only a few of them ſucceeded in that which may be deſcribed as the bold, impetuous, and ſublime kind of ſpeaking, or attempted it.

Milton, as a poet, ſelects one, the boldeſt image that his ſubject will ſupply, and therefore he ſings,

——*the famous orators,*
Thoſe ancient, whoſe reſiſtleſs eloquence
Wielded at will that fierce democracy,
Shook th' arſenal, and fulmin'd over Greece.

But philoſophy works after another manner.

Note, next page, 213, or 230. " Many deſcriptions " are given of the eloquence of Lord Chatham; but of " them all, ... that written by Lord Cheſterfield " ſtrikes me as the cleareſt, and perhaps the moſt ac- " curate." The ſhining part of the deſcription, that is ſo clear, does not eſcape unblotted; " His invectives " were terrible, and uttered with ſuch energy of dic- " tion, and ſuch dignity of action and countenance,

" that he intimidated thoſe who were the moſt wil-
" ling, and the *leaſt* able to encounter him."—I have not the original at hand; but, without doubt, the noble author wrote, the *beſt* able to encounter him. Such ſlips would ſeem only errors of the preſs, if they had not been repeated through five editions.

" *Logic.*"

The treatiſe on " Logic" ſhould be viewed as a ſelection from a very elegantly written book, ' the Ele-
' ments of Logic, by W. Duncan.' It is conſtructed with the ſame tools as the diſcourſe on Oratory. Small portions are tranſcribed; a great deal is rejected; and the work is done. The ſelection, as before, is given with too penurious a hand.—For the ſake of ſhortening a wearifome length of diſputation, I leave it a queſtion untouched, whether upon the whole it be a performance of any ' mark or likelihood;' whether the general ſtile of diſquiſition purſued in it be of that clear, and well-connected ſort, which carries the reader's mind ſteadily and pleaſantly along: though perhaps I am very unwiſe, in ſuppoſing it may be a queſtion, whether two dozen pages, by no means rich with pregnant brevity, will ever put us in the way of becoming logicians[a]. Wonders are not to be looked for in Dialectics; nor will men ever find themſelves made knowing by ſurprize, in that ſubject, or any other.

A few particulars are importunate for notice. In the ſecond part of it, p. 60, or 16. on Judgment and Propoſitions, [b] " Hence ariſes that celebrated four-

[a] The firſt daſh into the ſubject is unfortunate; " Another ſource of " impreſſions ariſes from the attention of the mind to its own perceptions, " *and conſiders* the various modes on which it employs itſelf concerning [illegible] " A verb without a nom. caſe.

[illegible]an. ' Hence ariſes that celebrated four-fold diviſion of them ' into

" fold diviſion of them into univerſal affirmative, uni-
" verſal negative, particular affirm. and particular neg.
" which comprehends all their varieties. The utility
" of this mode of diſtinction *will appear more evident*
" *when we come to ſpeak of reaſoning and ſyllogiſm.*"
The author has either forgot, or miſunderſtood his promiſe: as the ſhort part on reaſoning and ſyllogiſm, which follows immediately, contains not a ſentence tending to ſhew any thing about " this celebrated four-
" fold diviſion." That branch of the ſubject which would have ſupplied the neceſſary link, is entirely left out. I perceive the promiſe was borrowed from Duncan's Elements. The ſame writer might very well have been obliged to furniſh the performance too.

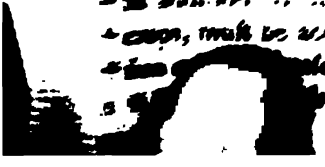
So again, p. 64, or 21. " In the compoſition of a
" ſyllogiſm, two things are to be conſidered, viz. its
" matter, and its form." Who would not expect preſently to learn what " the form" of a ſyllogiſm is? This too is a deſideratum.—Nor, in ſhort, does the whole treatiſe afford a ſingle rule for directing us how to judge when a concluſion is rightly deduced.

It is disfigured in the end by a ſtrange excreſcence; viz. a long and ſentimental deſcription of the beſt and happieſt life: which is declared, in the emphaſis of large letter, to be " The genuine reſult of RIGHT REASON," and by that thread is connected with the preſent diſcourſe. They who have not the ſame high opinion of the efficacy of Logic in the *moral* culture of the mind, will think the [a]deſcription is miſplaced, and that Dodſ-

' into univerſ. aff. univerſ. neg. partic. aff. partic. neg. which comprehends
' indeed all their varieties. The uſe of this method of diſtinguiſhing
' them will appear more fully afterwards, when we come to treat of rea-
' ſoning and ſyllogiſm.' Part ii. chap. 3.

[a] The laſt ſentence of the chap. " *The advantages*, which ſuch perſons
" derive from logic in the improvement of their minds, and the regula-

" ti[redacted]



y has been well described as 'the
" practice

'practice of a garden introduced into the field.' Every "perſon of the leaſt reflection muſt be ſenſible that the "*former* is far preferable to the *latter*," (the author means to ſay the contrary) "only that it is a little "more expenſive. But if this expence be generally far "more than repaid by the ſuperior goodneſs and value "of drilled crops, it ought to have no weight in com-"paring the two methods of huſbandry."

In the firſt of theſe ſentences the compariſon is loaded with a variety of conſiderations, over and above that of the expence. In the ſecond it is laid down, that a perſon of the leaſt reflection will find the compariſon is reduced to—a mere queſtion of expence.

P. 295, or 268. "A repeal of the ſevere penalties on "the exportation of wool would doubtleſs prove highly "beneficial; and *no reaſon can be given* for the pre-"ſent reſtriction, which does not as well apply to the "exportation of wheat. With reſpect to that impor-"tant article, which may be conſidered as a ſpecies of "manufacture, as well as wool, it is well known, that "the increaſe of its culture, by bringing large tracts "of land into tillage, has been immenſe, ſince the "bounty allowed on its exportation."

If wool, ſhorn from the ſheep, were immediately fit for our clothing, the reaſoning and the compariſon would be juſt. But as the animal's fleece paſſes through a variety of hands, and gives a lucrative employment to many of the diviſions of art and induſtry, all which occupation and profit it may be deſirable to retain at home; whereas grain can receive little or no increaſe of value from human labour; the two articles, grain, and raw wool, do not bear the parallel [illegible] will the reaſons which apply to the free expo[illegible]

the one, neceſſarily enforce the ſame upon the other. The author cannot piece out his argument from the doctrine of the Œconomiſts, and reply, as they would do, that the labour of manufacturers and artiſans is an unproductive labour; ſince it appears elſewhere that he does not hold with their philoſophy, if indeed it ever engaged his attention. The queſtion which he decides peremptorily at once, bottoms upon ground that he has not ſurveyed.—And perhaps one of the greateſt blemiſhes of this work is the habit of lame diſcuſſion. Great queſtions are ſtated imperfectly, to be crudely determined. If the concluſions drawn happen to be right, ſtill they are of little value to us who do not learn to make them our own.

"*Foreign Travel.*" P. 301. of 1ſt ed.

"The Laocoon of the Belvidere expreſſes the utmoſt "*fortitude of painful emotions* by the working of every "muſcle of the human frame, and excites the warmeſt "feelings of pity for the family of agonizing ſuf-"ferers." Altered in 4th ed. p. 322. thus: "The "Laocoon of the Belvidere, diſcovered among the "ruins of the palace of Titus, expreſſes, in the figures "of the father and his two ſons, the utmoſt violence of "painful emotions. In vain they ſtruggle againſt the "attacks of the monſtrous ſerpents which twine round "them in ſpiral folds. The wretched Laocoon, with "head upraiſed *to utter the cries of deſpair*, is expiring in "the ſame agonies from which he has vainly attempted "to reſcue his dying children." Note. "Virgil has "given a lively deſcription of this ſtory, and perhaps "derived it from this or a ſimilar ſtatue," &c. Moſt people know, how much Statuary declines the higher degree of all thoſe violent expreſſions of the human coun-tenance which would materially injure its beauty of form:

form: whereas the poet is not obliged to the ſame reſerve. The Laocoon has been ſometimes choſen to exemplify this difference in the conduct of poetry and ſculpture. Virgil ventures upon, *Clamores* ſimul horrendos ad ſidera tollit. But in the ſtatue, I underſtand, only a *groan*, and that half-ſuppreſſed, eſcapes from the father. The agonies he endures are ſhewn ſufficiently by the tenſion and ſtrong relief of the muſcles of the body. But on the face there is deſcribed a conflict between fortitude and ſuffering, which ſuſtains, in great meaſure, the ſymmetry of that part: and moreover produces a much nobler effect, by the elevation of character ſo expreſſed, than could have been produced by a fight ſimply horrid.

The Stile.

To take the general character of the ſtile, it is very verboſe. The author appears afraid of ever expreſſing himſelf ſimply and with preciſion, not aware, it ſhould ſeem, that many of the things he has occaſion to ſay, can be ſaid in no other way ſo well. Such are all matters of fact and of ſcience, eſpecially when, as now, the firſt notions of them are to be conveyed. A good natural language, which is pure, perſpicuous, and juſt, without aiming to be more, being the readieſt to inform, is what in didactic writing we moſt deſire; but continually miſs in the "Elements of General Knowledge." Page after page is ſown thick with epithets, redundancies, and rounds of phraſe: all which hinders us from ſliding eaſily into the ſenſe, and, it muſt be allowed, is very remote from any idea of good writing. See "the Grecian, Roman, and Engliſh hiſtories:" the "Mathematics," much of the "Polite Literature

the one, neceſſarily enforce the ſame upon the other. The author cannot piece out his argument from the doctrine of the Œconomiſts, and reply, as they would do, that the labour of manufacturers and artiſans is an unproductive labour; ſince it appears elſewhere that he does not hold with their philoſophy, if indeed it ever engaged his attention. The queſtion which he decides peremptorily at once, bottoms upon ground that he has not ſurveyed.—And perhaps one of the greateſt blemiſhes of this work is the habit of ſame diſcuſſion. Great queſtions are ſtated imperfectly, to be crudely determined. If the concluſions drawn happen to be right, ſtill they are of little value to us who do not learn to make them our own.

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rendos ad ſidera tollit. But in the [illegible] or 185.
only a *groan*, and that half ſmothered [illegible] iſte can only be
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To take the [illegible] upon the moſt ſolid grounds.
verboſe. The [illegible] *arly* in Homer, Xenophon,
himſelf ſimply [illegible] Sophocles, [b] *Virgil*, Cicero,
ſeem, that many [illegible] *ardour of genius, that air of*
can be ſaid [illegible] into the nature of man, and
ters of fact [illegible] paſſions, that ſimplicity, and ini-
firſt notions [illegible] of thought and expreſſion, which
ral language [illegible] tained them the moſt conſpicuous
out aiming [illegible] ple of Fame. They have enlarged
what in [illegible] of the human mind, and *exhibited*
nually [illegible] *moſt general ideas of nature in the*
Page [illegible] (1mo.) and moſt elegant and energetic
dancies, [illegible] They have reared the ſtandard of intel-
from [illegible]
lowed [illegible] why this is very bad, and Virgil's deſcription not ſo:
See [illegible] —— *quarum una coruſco*
the [illegible] *ſole rubens, at torrida ſemper ab igni.*
[illegible] p. 96.

[illegible] lectu[illegible]

the one, neceſſarily enforce the ſame upon the other. The author cannot piece out his argument from the doctrine of the Œconomiſts, and reply, as they would do, that the labour of manufacturers and artiſans is an unproductive labour; ſince it appears elſewhere that he does not hold with their philoſophy, if indeed it ever engaged his attention. The queſtion which he decides peremptorily at once, bottoms upon ground that he has not ſurveyed.—And perhaps one of the greateſt blemiſhes of this work is the habit of lame diſcuſſion. Great queſtions are ſtated imperfectly, to be crudely determined. If the concluſions drawn happen to be right, ſtill they are of little value to us who do not learn to make them our own.

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" power over all living creatures, alike in the frozen " regions of the north, and in the *hot and burning* " plains of the *torrid* zone." A [a] torrid zone of triple temperature.

On the ancient Claſſics. P. 222, or 185.

" And here, as the principles of Taſte can only be " founded with juſtneſs and ſolidity upon a knowledge " of the Greek and Roman Claſſics, we may fairly *in-* " *quire more particularly* into the nature of their pre- " tenſions to the high rank, which they have for ages " held among literary productions. Is their value over- " rated, and do they owe their reputation ſolely to the " venerable garb, which antiquity has thrown around " them? The claſſical ſcholar needs not be apprehen- " ſive, leſt his favourite authors ſhould ſuffer by a fair " anſwer to this queſtion: for we can reply with the " confidence of truth, that the eſtimation in which " they are held is founded upon the moſt ſolid grounds. " We view, *more particularly* in Homer, Xenophon, " Demoſthenes, Æſchylus, Sophocles, [b] *Virgil*, Cicero, " *Livy, and Horace, that ardour of genius, that air of* " *originality*, that inſight into the nature of man, and " knowledge of the paſſions, that ſimplicity, and ini- " mitable beauty both of thought and expreſſion, which " have deſervedly obtained them the moſt conſpicuous " places in the Temple of Fame. They have enlarged " the boundaries of the human mind, and *exhibited* " *the faireſt and moſt general ideas of nature in the* " *brighteſt forms*, (1mo.) and moſt elegant and energetic " language. They have reared the ſtandard of intel-

[a] It is eaſy to ſee why this is very bad, and Virgil's deſcription not ſo:

——— *quarum una coruſco*
Semper ſole rubens, et torrida ſemper ab igni.

[b] See above, p. 96.

" lectual

" lectual ſtrength, to which all ſucceeding writers have " repaired. They have raiſed their fame upon a foun- " dation too *ſolid to be ſhaken by caprice, or faſtidiouſ-* " *neſs of opinion; for it is ſupported by the general taſte* " *of the beſt informed part of mankind.* (1mo.) They " have pleaſed, *becauſe they have copied nature in her* " *moſt beautiful form,* (2ndo.) and repreſented her in the " moſt graceful and engaging attitudes. And they are " juſtly intitled to attention, veneration, and grati- " tude, for the knowledge, which they have conveyed " to the underſtanding; the images, with which they " have brightened the fancy; and the ſentiments, with " which they have ſoftened and refined the heart. It " is not therefore the affectation of pedantry, or an " implicit obedience to preſcription, which leads us to " commend them; but their own intrinſic and incom- " parable beauties draw forth the ſpontaneous ſacrifice " of juſtice, which we are eager to offer at the ſhrine of " genius. *The continuation and ſtability of their fame* " *depend, not upon faſhion, but upon the warm and ſin-* " *cere approbation of every ſenſible and well-informed mind.* " (2ndo.) From this conviction, the claſſical reader may " venture to predict, that as long as *true taſte* flouriſhes," (which is laid down to be, a taſte derived from them) " they will ever be ſtudied and admired; and when " once they are *ridiculed* and thrown aſide, ſuch neglect " will be a melancholy proof of the degeneracy of " mankind, and will prove a ſure indication of the " approach of thoſe dark ages, in which they fall a " prey to ignorance and barbariſm." The enquiry is exceedingly looſe in its texture; and if a perſon ſhould enter upon it with ſome doubts on his mind, reſpecting the juſtneſs of that very large, and humili- ating, doctrine, that the ſtudy of the Ancient Claſſics is the only ſchool of Taſte, at the concluſion of it he will

will find himſelf juſt where he was, not at all ſatisfied that their right to this high excluſive authority has been more than aſſerted. But it is nearer to the preſent purpoſe to remark, with how little grace their beauties come commended to us in a tiſſue of wordy, inflated expreſſion, than which nothing can be more unlike whatever is beautiful in them. An author who feels his ſubject, does not write ſo.

The many inſtances of falſe grammar that occur we ſhould aſcribe to inadvertency, in a firſt edition: what ſhall we ſay to them, continued in a fifth? One, e. g. out of a multitude, is "The victorious army, "taking *their* poſts in different diſtricts of a country, "continued to be arranged under *its* proper officers:" altered from Robertſon, who writes, (to the ſhame of our Engliſh on this ſide the Tweed,) "The victo-"rious army, cantoned out in the country which *it* "had ſeized, continued ranged under *its* proper offi-"cers." Near the ſame place it is that Robertſon's words, "the nobles and their military tenants," are tranſlated into "men of rank and military talents:" (edd. 1ſt and 5th.) to the perverſion of hiſtory and ſenſe. See above p. 41.

The epithets "celebrated, matchleſs, incomparable," are favourite heightenings of ſtile: the firſt repeated to ſatiety. E. g. *in p.* 172 of 4th ed. is "the "*celebrated* Sigean inſcription, of which a curious re-"preſentation is given in Shuckford's Connection:" and *in p.* 174 is "Theophraſtus, the *celebrated* author "of the Characters;" while, in the ſame paragraph "the "Athenians were *celebrated* for the greateſt delicacy of "taſte:" and *in p.* 176 "their language is deſervedly "*celebrated* for ſweetneſs." In 1ſt ed. vol. i. it tires the ear in p. 50, 51, twice in 52, and again 54. In p. 311, only

only once or twice, but in p. 313, "the northern re-
"gions of Greece were *particularly celebrated* for tem-
"ples, from whence oracles were iſſued," which tem-
ples forthwith are "*celebrated* for their reſponſes," and
then follow "opinions inculcated by the moſt *celebrated*
"philoſophers and poets." Other peculiarities, which
give a manner to the compoſition, and mark it barren,
are "The *eminent ſcholars* of Pythagoras"—"Ariſtotle
"the *moſt eminent ſcholar* of Plato,"—"thoſe *emi-*
"*nent ſcholars* of Oxford and Cambridge." &c. "A
"*ſtandard* of compoſition is *erected*—a *ſtandard* of taſte
"*erected*:" and this confuſion of metaphor (for ſuch
I ſuppoſe it to be) recurs not three or four times, but
perpetually.

Inſtructions for the Medical profeſſion.

P. 342 of 4th ed.

"The profeſſion of a Phyſician has in all ages and
"countries been held in great eſtimation, by reaſon of
"its intimate connexion with the welfare of mankind.
"The cure of diſeaſes, the reſtoration of health, and
"the continuance of life, are the objects to which the
"attention of the Phyſician is directed; and *he cannot*
"*fulfil his important duties, without* poſſeſſing *requiſite*
"knowledge, and exerciſing *a due degree* of judgment
"and ſagacity. Deſtitute of the aids which books,
"lectures, and *obſervations* afford, he can never ac-
"quire the principles of Phyſic, underſtand the ſtruc-
"ture of the human frame, develope the cauſes and
"the ſeats of diſorders, and become acquainted with
"proper remedies to remove them." P. 345, or 328.
"The original works of Hippocrates and Galen, the
"great fathers of medical inſtruction, cannot be read,
"nor can the terms of anatomy and natural hiſtory be
"*clearly underſtood* without a *competent* knowledge of
"Greek."

" Greek." P. 351, or 335. "The true dignity of the pro-
" feſſion can only be maintained by the ſuperior know-
" ledge and abilities of thoſe who follow it, by their
" liberal manners and conduct, *by that openneſs and can-*
" *dour, which diſdain all duplicity and artifice,* all ſuper-
" ciliouſneſs and ſervility, and *which require only to be*
" *known to make their poſſeſſors the general objects of*
" *eſteem, reſpect, and honour.* For thoſe qualities which
" do credit to the medical character, it is ſuperfluous
" to have recourſe to more particular deſcription; as
" they can be fully exemplified in the lives of *Frend,*
" (for Freind) [a] Mead, Arbuthnot, Fothergill, and many
" others who hold a diſtinguiſhed place among the ſons
" of Eſculapius, and adorn the biography of their
" country." The ſecret of the compoſition, it will be ſeen, is to ſpread a little ſenſe over as large a ſurface as poſſible.

" *Liſt of Books.*"

P. 408 of 4th ed.

" NEWTON's Principia, the Jeſuits' edition. *Some*
" *ſections* of the Principia will be more clear and in-
" telligible, if read at the ſame time with *ſome parts*
" of the ſecond volume of Vince's Aſtronomy." *Which* with *which*? The direction otherwiſe is unmeaning.

[a] In p. 347, or 330, "Mede," a great name in the claſs of Divines, is miſ-reckoned among the ornaments of the medical profeſſion, I ſuppoſe for Mead. In p. 52, or 62, of vol. i. Beſides "Milton,
" Clarendon, *Hale, &c.*" the liſt of *laymen* eminent for their piety "may
" be greatly enlarged, *more particularly* by *adverting to* many characters of
" the firſt eminence, diſtinguiſhed in other countries. To the illuſtrious
" names of Savile, *Hales, Seldon,* Hatton, Mead, *Steel,* &c. may be added
" thoſe of Salmaſius, Grotius, *Montfaucon,* &c. I am ſenſible of the great
" imperfections of this detail." Laymen muſt not claim the 'ever-memorable John Hales' of Eton for one of them. Nor Montfaucon, who was a Benedictine.

" The

"The *eleventh ſection* will be found of great uſe, in or-
"der to underſtand the *theory of motion*, as applicable to
"the planetary ſyſtem, and the doctrine of the tides."

It is not very diſcreet to ſpeak of the eleventh ſection of the Principia, which are divided, firſt into three books, and two of the books into ſections.

Ibid. "De Moivre's Analytics, and Calculation of
"the Doctrine of Chances. The lover of ſcience will
"be highly gratified by the neatneſs and perſpicuity
"of De Moivre's demonſtrations, *particularly in his*
"*inveſtigation of fluents.*" This ought to be compared with "the Mathematics," wherein the only problem of fluxions that is ſolved, ſeems to be, How in a given number of pages to inſcribe a maximum of uninſtructive matter.

P. 410. "The popular writers on Chemiſtry in
"France are Lavoiſier and Fourcroy. The former pro-
"feſſes to give a *complete ſyſtem* of thoſe branches of
"theoretic knowledge, which conſtitute the ſcience of
"Chemiſtry. The works of the latter fill ten volumes
"large 8vo. There is a tranſlation by Thomſon, 5th
"edition, 3 vol. 8vo. Edinb. 1800. Fourcroy pays a
"juſt homage to the memory of the unfortunate La-
"voiſier; and beſtows on Guyton, Berthollet, and
"*Vanquelin* (for Vauquelin), the praiſes they deſerve,
"as the ableſt diſciples of the new theory. The eight
"great diviſions, &c." There are two diſtinct works on Chemiſtry by Fourcroy; the older of them is that tranſlated by Thomſon. The other, which Mr. K. deſcribes, in ten volumes, was not publiſhed in 1800, ſo far was it from having then reached a fifth edition in Engliſh.

"*Hebrew.*" P. 425. "Hutter's Bible, fol. Cologn.
"1602. The *radicals* are printed in *hollow letters*, the
"ſame

"ſame, as in the Grammar prefixed to Parkhurſt's Lexi-"con." In Parkhurſt's Grammar the fact is juſt the reverſe; the radicals are as uſual, and the hollow letters are thoſe ſerving for flexion. In Hutter's Heb. Bible the caſe muſt be the ſame, there being ſo plain a reaſon for it.

In the chronology of the Greek claſſics, Homer is "B. C. 850." Heſiod "B. C. 870." though in the body of the work Heſiod is reckoned only almoſt as ancient as Homer, and Homer is ſtated to have "flou-"riſhed B. C. 907." Such diſagreement between the "Hiſtory" and the "Liſt" is not unfrequent. The two ſets of dates may ſometimes be reconciled, by thoſe who do not derive their knowledge from the book which preſents them. Herodotus is "B. C. 484." Sophocles "B. C. 406." though the hiſtorian and the poet were cotemporaries during fifty or ſixty years.

Xenophon "B. C. 360." If Xenophon was in his youth when he conducted the retreat, which "the "Grecian hiſtory" aſſumes, this date needs to be explained: ſince it is connected with no particular æra of his life, upon that hypotheſis.

"Epictetus after C. 160." and "Arrian after C. "140." As Arrian was the diſciple of Epictetus, and the commentator on his works, it is probable he was not older than Epictetus.

"Lyſias B. C. 162." This prodigious date, which thruſts Lyſias down from the age of Socrates into the dregs of Athenian chronology, I noticed before, ſuppoſing it to be put of careleſſneſs: I now perceive it to come from induſtry, faithfully tranſcribing a miſtake of Dr. Harwood's book.

"Theophraſtus B. C. 218." a date many years ſubſequent to his death. Even 318 would be wrong; for

Ariſtotle in the ſame page is " B. C. 322." and their lives ought not to be ſo much drawn into one another.

" Diogenes Laertius A. C. 122."
" Antoninus A. C. 180."
" Epictetus A. C. 160."

Diogenes Laertius quotes Epictetus, and writes the life of a philoſopher, Saturninus, who flouriſhed about A. C. 150. Diogenes could hardly be older than Aurelius Antoninus.

" Cato, Columella, &c. B. C. 146." A ſingle date for men who lived two centuries wide of each other.

" Cicero B. C. 40." from Harwood. He died a few years before. In the " Roman hiſtory" his death is placed ten years earlier, " B. C. 50."

" Appian. 2 tom. 8vo. Variorum. Amſt. 1670. *with* " *the Notes of Tollius, to which Dr. Harwood gives a* " *high character.*" The notes in the edition are few, and wretchedly poor, the beſt of them from H. Stephens or others. To ſay, it is one of the worſt edited Greek books I have happened to read, is to ſpeak of its merits by a very limited compariſon. But the word of its laſt editor will go further, who qualifies Tollius " præclariſſimum editorem," i. e. ſocordia.

" Cicero, Olivet, 9 tom. 4to. Genevæ, 1758. Editio " emendatiſſima, as it is called in the title; *and the* " *following note by the learned editor proves the truth* " *of the printer's aſſertion:* Alia lectio quam incautus " admiſeram in Edit. Pariſ. in erratorum numero habeatur velim. Orat. pro Deiotaro, p. 329. tom. vi. " The *printer* obſerves, in *his* addreſs to the reader, " Emendationes ſuas et in textu et in notis lubenti " animo ad nos tranſmiſit eruditiſſimus commentator," &c. Perhaps the truth of a printer's aſſertion in a *title-page*, (which, by the way, is not often taken for a

text

text of criticiſm,) was never ſo proved before: the proof ſtands thus; the Genevan edition is free from *one* error which was in the Pariſian; therefore, the Genevan is free from *all* the errors of the Pariſian, has none of its own, and is "editio emendatiſſima." But the beſt is not made of the evidence; for that aſſertion in the title-page is by the *Fratres Cranmers*; a joint evidence by a fraternity of printers: again, "*Typographi* "*ad lectorem*"; which we ſee miſ-tranſlated, "The "printer in *his* addreſs." It ſignifies little to the imprudence of this method of reading a book in its title-page, that the edition in queſtion is exceeding incorrect. But ſo it is.

"Catullus. Editio Princeps, fol. Venet. 1487." The third or fourth, at leaſt. But I am not intent upon ſuch inaccuracies as this. Only the *ſpecioſa miracula* are ſelected.

"Iſocrates. I am aware of the remark of Quin-"tilian, that he was palæſtræ quam pugnæ magis ac-"commodatus; but it is well known that he *left more* "*than thirty orations behind him.*" We have twenty-one or two of his *orations* preſerved, and ten *letters*. The author ſeems to have been miſled by the "Literary "Hours," which reckon *thirty-one* of his orations preſerved. When in the Grecian Hiſt. p. 328. we read of "the ſpeeches of the *artful* Lyſias," I am afraid this idea of them is derived from a verſion of Quintilian's words in the ſame book: '*ſubtilis* atque elegans,' rendered, '*acute.*' *Subtilis*, is a fine and delicate writer, one who uſes art, not artfulneſs. It is hoped the amiable author of the "Lit. Hours" will excuſe the incidental notice of theſe things, which, I preſume, he would rather ſee corrected, than copied.

"Petronius Arbiter, Burmanni, 4to. Ultr. 1709. "Burman, *by his* immenſe erudition and *critical ſaga-*

"*cily*, hath ſo wonderfully illuſtrated this difficult "writer, that it is almoſt impoſſible for the beſt ſcholar "to read Petronius in any other edition. Burman's "laſt edition," &c. &c. His Phædrus too "does great "honour to the ſingular erudition and *critical acumen* "of that *great man*." Dr. Harwood's high-flown ſtrains about a ſagacity which could nuzzle in the impurities of Petronius, really were not worthy the repeating; ſuppoſing that P. Burman had been gifted with much ſagacity, which the adepts in this line do not allow. Might not Petronius himſelf be ſpared off the liſt? Ammianus Marcellinus, a writer of honeſter fame, would ſupply his place.

"Diogenes Laertius, Menagii, fol. Lond. 1663. This "publication was entruſted to the care of the learned "Biſhop Pearſon." A piece of information literally true, but falſe in the meaning. Bp. Pearſon was prevented from giving any of his time to the work, which had been entruſted to him by Menage; and though his name is put to the Dedication, wherein he ſpeaks boldly of it, as he ought to a King, yet in another place he takes care to exonerate himſelf from all reſponſibility to the Critics. 'In ipſo operis initio avocatus, et in alium quaſi orbem ſubito delatus atque defixus, *intereſſe, proſpicere, aut ullas ἐργοδιώκτου partes explere haud potui.*' Ep. ad Menagium. Menage found his book 'mendoſiſſimum,' as he ſays, and with 'errata, ſive potius *portenta* typographica.'

P. 400 of 4th ed. "Suidæ Lexicon, Gr. &c. A cri-"tical ſcholar ought to poſſeſs the three editions of "Suidas, viz. the Aldine, Milan, and the Cambridge, "as they vary much from each other. "The laſt (Kuſ-"ter's) is valuable for its notes. Kuſter and *the later* "*editors* have taken the unwarrantable liberty of omit-"ting ſeveral paſſages in Suidas." Who are the editors

tors *later than Kuſter* that have been guilty of theſe miſdemeanors?

P. 416. "Travels in Greece, by Xavier Scrofani, a "Sicilian, ... tranſlated from the Italian by Blan- "villain," &c. &c. In which Travels Citizen X. Scro- fani, according to Blanvillain's tranſlation, tells us of the walls of Athens that were rebuilt by *Cimon*. Letter 57. Conon's two famous deeds being the reſtoration of the naval power, and the rebuilding of the walls, of Athens, as the Elements in their Gr. Hiſt. have tranſ- ferred one of them (through five edd.) to Cimon, I could not forbear a word upon this book recommended in them, which does the ſame by the other. Scrofani too vies with "the Elements of General Knowledge" in charging notions of his own upon Thucydides. See Letter 19. on the battles of Lepanto; in which letter he talks freely of the Athenians being weakened by their victories over the Perſians; and *to complete their misfortunes*, juſt on the eve of the ſea-fight at Nau- pactus, obſerves, that *Alcibiades was baniſhed, while Braſidas led on their enemies*, &c. &c.—It is impoſſible to ſay what may become of hiſtory, ſo long as writers will gueſs at it, inſtead of enquiring.

In Part 1. there is an extract from the liſt of bio- graphy, upon which I have expreſſed myſelf in a way that may ſeem too warm, to thoſe who are not in poſ- ſeſſion of all the circumſtances which were preſent to me while writing upon it. The liſt bears for its motto thoſe ſacred lines of Virgil,

Hic manus ob patriam pugnando vulnera paſſi:
Quique ſacerdotes caſti, dum vita manebat,
Quique pii vates, et Phœbo digna locuti,
Inventas aut qui vitam excoluere per artes,
Quique ſui memores alios fecere merendo.

Among a few lives to exemplify this ſublime moral, the 1ſt. edition recommended "Mémoires de Comte de "Grammont, par Hamilton." In courſe of time, theſe unedifying Memoirs were withdrawn: but the ſame reviſion which amended one fault, confirmed another, viz. "the lives of *Biſhop* Hooker, and *Lord* Herbert, by J. Walton;" which now remains in 5th ed. I thought a book offering itſelf for a guide in the Clerical Profeſſion, as well as in our biographical ſtudies, ought not to be ſo far miſtaken in the biography of men who are among the greateſt lights of that profeſſion.

Having entered a good deal into the detail of the work, I will here in concluſion hazard ſome opinions upon it, viewed in its largeſt maſſes; excepting however the Firſt Claſs, of which the ſubject need not be mixed with the impertinences of the preſent criticiſm.

Claſs II. on "Language," is of very various nature, divided between good and bad.

Φάρμακα, πολλὰ μὲν ἐσθλὰ μεμιγμένα, πολλὰ δὲ λυγρά.

As it was not difficult to collect or compoſe the good, ſo the bad, I think, might eaſily have been avoided.

Claſs III. "Hiſtory," forming more than a third of the whole book: faulty in the extreme. The matter is often no more than a table of contents, while the language is that of a novel. The error in it beyond example, that I know. A ſection, upon "the "advantages of a knowledge of hiſtory," is well done. I am not ignorant that the ſenſe of it is from Bolingbroke and Prieſtley. The ſection on the Reformation may be read with pleaſure. So alſo that upon Chivalry, though it is rather extravagant.

Claſs IV. "Philoſophy." Subdivided into Logic, the Mathe-

Mathematics, and the Works of Nature. Some propoſitions in the philoſophy of zoology and botany are brought together, and form an agreeable aſſemblage. Four pages, entitled Chemiſtry, elude the ſubject, and ingeniouſly teach us nothing. For an idea of the Logic, and the Mathematics, enough has been ſaid.

Claſs V. "Polite Literature and the fine Arts." The beginning of the firſt chapter, unfolding theſe doctrines, 'That the principle of taſte is received from nature, and, That it may be improved by culture and obſervation,' contains ſome ſubſtance and truth of thought, and is written in a good ſtile. The remainder is, on the whole, crude, heavy, and inelegant, with many blots of falſe remark and bad compoſition. On one ſide of a leaf you read, p. 217, "It may be apprehend-"ed, that as painters confine themſelves ſo much to "portrait painting, and are ſo much engaged in copy-"ing individual nature, and the ſubjects taken from "common life, they cannot reach the higheſt degree "of their profeſſion, and excel in hiſtorical painting. "But it ought to be conſidered, that *as they are obliged to "follow the current of the faſhion, they have rarely an op-"portunity of putting their abilities to a full and fair trial.*" Turn over, and you read, "The field for the exertions "of the preſent eminent artiſts of our own country is "*extenſive and fruitful*, and they poſſeſs one decided "advantage over the great maſters, *as they are not con-"fined by the ſuperſtitious faſhion of the age, to one parti-"cular deſcription of ſubjects.*" Which inconſiſtency has crept into the 4th ed. by correction. If the pencil formerly partook of the religious devotion of the age, ſurely it is quite as much confined now by the faſhion we have, of idolizing ourſelves, in portrait.—Ibid. "While therefore it is our wiſh to inculcate the princi-

"ples

"ples of true taſte, by recommending an attention to the "works of the old maſters," &c. This familiar way of ſpeaking of the great painters accords ill with an obſervation in p. 181, that the quality of Raphael's painting which would firſt ſtrike a ſpectator, is "the *brilliancy* "of his colours."

The proper buſineſs of this fifth Claſs I conceive would be, to ſtate and eſtabliſh ſome of the great leading principles which preſide in polite literature and the fine arts; and above all, to ſtate them to us with ſome breadth and amplitude of illuſtration, ſo as to afford firm footing, and make them reſting-places, whereon we might confidently meet and converſe with the common ſenſe and feelings of mankind, collected in thoſe large, unvarying maxims of general truth. This would go a great way in fixing and forming the reader's taſte, and bringing the caprices of that part of his mind under a ſort of diſcipline. It would harmonize ſentiment with reaſon, up to a certain point: for beyond the verge of all rules whatever that can be given for methodizing our perceptions on ſubjects of taſte, it is probable there will always be much room left, for the mind to think and feel independently of them, and to follow nature and genius in many beautiful walks, upon which philoſophy cannot ſet her compaſs. But not to wander, I was going to ſay that the author purſues quite another courſe of lax and deſultory remark, that leads directly to no viſible end: except the completing of a volume. He repeatedly and ſtoutly affirms indeed, that "true taſte is ever regulated by a "*fixed ſtandard.*" If ſo, then ſomething certain and ſettled, ſomething in the ſhape of maxims and principles, may be exhibited. The larger diviſions and notations of the ſcale may be ſhewn. And our taſte, I

appre-

apprehend, can be inſtructed in no other way. Nothing of the kind being done, I conſider the whole Claſs as wide of its mark[a]. Of theſe four Claſſes

——*facies non omnibus una,*
Nec diverſa tamen, qualem decet eſſe ſororum.

"Claſs VI. The Sources of our National Proſpe-"rity," &c. Upon the merits of two chapters on Agriculture, I chooſe to be ſilent, rather than ſpeak crudely and ignorantly. In the chapter on Commerce are ſome pages, from 271 to 288 of 4th ed. the beſt reaſoned and connected of any in the book, allowing for one flimſy paragraph thrown in, and a ſentence broken off, with the ſenſe unfiniſhed. The firſt half of the chapter on Foreign Travel is ſenſible: the remainder trifling and tireſome. The Advice for the Profeſſions ſeems to have been written with the beſt intentions.

The great flaw in the "Liſt of Books" is, that the preceding work does not lend it authority. The claſſical part of the liſt, which has an advantage in this

[a] In the cloſe of the ſecond chapter there are ſome agreeable reflections on the pleaſures enjoyed by a man of taſte, p. 226, or 190. "He whoſe "mind is thus gifted by nature, and refined by education, has one faculty "of enjoyment more than the illiterate and the vulgar, and may be ſaid "to poſſeſs an additional ſenſe. When he views the proſpects of nature, "he feels a ſatisfaction far more delicate and more pleaſing than that "which is experienced by the taſteleſs owner of the largeſt eſtate ..... "the cabinets, galleries, palaces, and parks of others, adminiſter to his "pleaſure; and he finds an agreeable companion in every picture, medal, "and ſtatue." All very well. But I will produce the ſame ideas differently expreſſed, juſt to ſhew how a perſon with a fine model before him may write clean off from it. "A man of polite imagination is let into "a great many pleaſures, that the vulgar are not capable of receiving. "He can converſe with a picture, and find an agreeable companion in a "ſtatue. He meets with a ſecret refreſhment in a deſcription, and often "feels a greater ſatisfaction in the proſpect of fields and meadows, than "another does in the poſſeſſion." *Addiſon in the Spectator.*

reſpect

" ples of true taſte, by recommending an atten- ne
" works of the old maſters," &c. This fa- and
ſpeaking of the great painters accords il' ected
vation in p. 181, that the quality of F . which
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" of his colours."

The proper buſineſs of this
would be, to ſtate and eſtabli- Knowledge
ing principles which preſid- n hæc, et parvi
fine arts; and above all, ti; ſed ex Ele-
breadth and amplitud- s oriuntur omnia; et
firm footing, and m- rebus minutis adhibita,
we might confiden- in maximis vera atque accu-
mon ſenſe and f .e Præf. in Iliad." To try them
large, unvaryi- . would be too ſevere.
go a great w me of the moſt uſeful and the moſt
and bring from the great maſs of human know-
under a arrange them in ſuch regular order, that
ment be inſpected with eaſe, and varied at
the and to recommend them to the careful ex-
m n of young men who are ſtudiouſly diſpoſed,
ate the deſign of the Author of this work.

is likewiſe his object to make the moſt uſeful
s of literature familiar and eaſy to general Read-
who have not had the advantage of a learned
ducation.

The whole is accompliſhed in two light octavo volumes.

I cannot diſmiſs theſe pages without requeſting it may be conſidered, in taking account of them, that the work to which they relate, does not profeſs[a] original reſearch, and indeed muſt be in its very nature a re-

[a] See Preface to the Elements.

publication

fication of ſome of our old ſtock of knowledge. It
no diſreſpect to performances of this deſcription,
ere is nothing either in the hazards of them,
of talents employed, which ſhould keep
diſtance. I am far from being ſo pre-
mean a ſlight to intelligent compila-
do not add to the common ſtock,
ll of us, by managing it, for our
y and wiſely. The ſervice done is not
y collect our revenues, and afford us the
of them. In truth we are born to a moſt am-
heritance: and it is honour enough for moſt men
o be the ſtewards and directors of this accumulated
capital of ages; to be charged with keeping our eſtate
of learning in repair, and be truſtees of it for poſte-
rity. Without wiſhing at all therefore to depreciate
a work becauſe it brings no new acceſſion to our know-
ledge, I ſee no reaſon why we may not enquire, whe-
ther it be likely to preſerve and perpetuate what we
have already got: and ſhould we find our revenues im-
paired, and waſte committed upon the lands, it is a
thing that may as well be mentioned.

Remarks upon an Article publiſhed in the Britiſh Critic for March 1803.

THE Britiſh Critic opens his review of the Elements of General Knowledge, with a teſtimony of the high conſideration he entertains for them.

"While we were preparing to give an account of "this publication, a ſecond edition was announced; "and almoſt before we had an opportunity to examine "what alterations and improvements the author had "thought fit to introduce, a third edition was put into "our hands. All praiſe, therefore, and recommenda-"tion on our part, is entirely ſuperfluous: the public "has acknowledged the value of the work, and Mr. "Kett is in actual poſſeſſion of what we hope he will "long enjoy, an adequate proportion of emolument "and well-earned fame."

Without examining whether the learned Cenſor demean himſelf in a manner worthy of his truſt, in conſulting, as he ſeems to do, with common opinion, I ſhall beg leave to proceed at once to the Analyſis and the Specimens, whereupon he reſts the full diſcharge of his public duty;

"We ſhall, perhaps, fully diſcharge our duty to the "public and our readers, by giving a compendious "analyſis of the contents of theſe volumes, with a "brief ſpecimen or two of ſuch parts as ſeem to have "a more immediate and particular claim to origi-"nality."

Not having had the opportunity to be much read in the Britiſh Critic's periodical labours, I know not whether it be the common practice with him to entertain

tertain the public with ſuch pieces of analyſis as he has provided on this occaſion; or whether, out of eſpecial favour, ſuitable to his opinion of the work, he has exerted himſelf out of the ordinary way. I humbly ſubmit this to his own conſideration; hoping, however, he may be found to have departed from his better practice, when he wrote as follows:

"This work contains the ſubſtance of a courſe of lectures, "..... comprehending all the various branches of literature and "ſcience. It is judiciouſly and perſpicuouſly divided into ſeven "claſſes. † The firſt claſs very properly is occupied by the ſub-"ject of Religion. The reaſonableneſs of inſtructing children "in religion at an early age is enforced, the ſuperior excellence "of Chriſtianity is demonſtrated [no ſuch thing], and the cha-"racter, precepts, and prophecies of our Saviour, with the rapid "propagation of his goſpel, *ſatisfactorily* explained. A ſecond "chapter on this ſubject exhibits an *able* vindication againſt the "weak and inconcluſive attacks of infidels of paſt ages, and the "philoſophers of the preſent. It is made to appear that Chriſ-"tianity has produced the happieſt effects upon the opinions, "conduct, and inſtitutions of mankind; and *moſt warmly* do we "aſſent to Mr. Kett's concluſion of this part, that *it compre-"hends the laſt revelation of the divine will to mankind, eſtabliſhes "the certainty of a future ſtate, reconciles man to the diſpenſations "of Providence, and qualifies him, by a life of faith and obedience, "for the rewards of eternity.*"

To this I ſubjoin an extract from Mr. Kett's "Table "of Contents," prefixed to the Elements.

† "CLASS I."

"*Religion.*"

"The reaſonableneſs of inſtructing children in the princi-"ples of Religion at an early age. The ſuperior excellence "of Chriſtian knowledge. II. THE CHARACTER OF OUR "LORD. III. THE PROPHECIES. V. HIS PRECEPTS. VI.

"THE

"THE RAPID AND EXTENSIVE PROPAGATION OF THE GOS-
"PEL."

CHAP. II.

"Infidels. Their cavils ſhewn to be weak, and their argu-
"ments proved to be inconcluſive.—The abſurdity of the opi-
"nions of the French philoſophiſts, &c.—Genuine Chriſtianity
"has produced the happieſt effects upon the opinions, conduct
"and inſtitutions of mankind.—*It comprehends the laſt Revela-*
"*tion of the divine will to mankind, eſtabliſhes the certainty of a*
"*future ſtate, reconciles Man to the diſpenſations of Providence,*
"*and qualifies him, by a Life of Faith and Obedience, for the Re-*
"*wards of Eternity.*"

Hence the materials of the Review.

Hitherto I had thought that to analyſe a work of learning was itſelf a proceſs of intellect: and that a Reviewer, who attempted it, having firſt peruſed the book in queſtion, and poſſeſſed himſelf of the contents of it, from his own mind drew out a general idea of them; commending, if there were cauſe, from his feelings. The Britiſh Critic proceeds in a way infinitely more ſimple, and new to me. Without allowing us to believe he had examined his author, he ſets himſelf to tranſcribe, from the Table of Contents, a few of the heads of enquiry, which in the work itſelf may be diſcuſſed well, or ill, perhaps not at all: interpolating the tranſcript, from time to time, as he goes on, with "ſatisfactorily explained," "moſt "warmly aſſent," &c. the ſymbols and zeros of approbation: and ſo completes the analyſis.

A compariſon of the two extracts is deciſive againſt the Reviewer's method of proceeding; in which I perceive very little reſpect either for his readers, or himſelf. But the proof is even more peremptory. The analyſis

analyſis pretends ſome things which are not to be found in the book. It propoſes four ſeveral important topics, for which the book has nothing to produce, except in the place from which the review was collected. (Thoſe four topics are pointed out by the Italic character.)

Upon this evidence, the concluſion follows direct; that, whatever be the merit of the performance, the judgment of the Britiſh Critic upon it muſt be ſet aſide.

The remainder of the analyſis is ſtill more compendious, conſiſting of a ſeries of the mere *titles* of Claſſes and *heads* of Chapters, interſperſed, now and then, with thoſe expletives of the language of criticiſm, "*co-*"*pious* and *important ſubject*," or with hints of commendation, ſuch as "*curious* obſervations;" "*ſpirited* "compendium."

As it coſts a writer nothing to ſet forth a Table of Contents very magnificent, it coſts a reviewer as little to copy it and applaud it. But while the generous feelings of an author ought to reſent praiſe given on ſuch ſhallow examination, we, on our part, may juſtly be permitted to withhold our aſſent, and judge for ourſelves: knowing the right way to examine the nature of bodies cannot be to take the meaſure of their ſhadows; which are not always true even to the form of things; and moſt certainly will never reveal their qualities and eſſence.

The Specimens come next to be conſidered. "The "ſecond Claſs is dedicated to the diſcuſſion of Lan-"guage in General, the Engliſh Language, the Latin "Language, the Greek Language, and concludes with "a chapter on Eloquence."

"In his remarks on the Greek language, the author

" claims, very modeſtly, the praiſe of ſome originality. " We ſhall, therefore, here ſelect a ſpecimen."

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In addition to the curious circumſtances, which diſtinguiſh the Greek language, it may be remarked, that it was ſpoken and written with purity and elegance for a greater portion of time, than any other ever known in the world. The long period of twenty-three centuries will ſcarcely meaſure its continuance. We have ſeen, that as early as the time of Homer its ſtandard was fixed, and it continued to be *cultivated* till Conſtantinople was taken by the Turks, in the fifteenth century. A ſhort time before that event, although it exiſted in a degenerate ſtate among the common people, it was ſpoken with ſuch correctneſs and elegance by perſons of a liberal education, and particularly by the ladies of rank and high condition, as to give no very imperfect ſpecimen of the ſtyle of Ariſtophanes, Euripides, and the philoſophers and hiſtorians, who flouriſhed in the pureſt times. Such is the very curious fact related by *the learned Philelphus, who viſited the metropolis of the eaſtern empire twelve years only before it was taken by the Turks.* The intermediate cor-

Theſe *original* remarks are copied from a well known treatiſe on Greek Philology; which I will quote:

To reckon only from Homer's time to the taking of Conſtantinople, it had ſubſiſted 2350 years. But we may fairly in our account carry it much higher. For though ſuch a writer as Homer improved it, yet we may ſuppoſe that he found it in no very rude ſtate.

Philelphus, [in a letter to Sphortia ſec. A. D. 1451.] though he deſcribes the depraved ſtate of the Greek tongue among the common inhabitants of that city, tells his friend, that it ſtill retained its ancient purity among perſons of higher rank and learning. Note. *Græci, quibus lingua depravata non ſit, et quos ipſi tum ſequimur, tum imitamur, ita loquuntur vulgo hac etiam tempeſtate, ut Ariſtophanes Comicus, ut Euripides Tragicus, ut oratores omnes, ut hiſtoriographi, ut philoſophi etiam ipſi et Plato, et Ariſtoteles. Viri Aulici veterem ſermonis dignita-*

ruptions can only be marked by ſcholars of more than ordinary acuteneſs and erudition. By ſuch alone can the different colours and ſhades of diction be diſtinguiſhed in the works of writers, who lived at times ſo remote from Xenophon and Plato, as Euſtathius, the commentator on Homer, Anna Comnena, the daughter of the *emperor Alexias*, Chalcondylas, Procopius, and other writers, included in the liſt of the Byzantine hiſtorians.

* * * * * * * * * * * *

As this continued long to be a living language, ſo was its circulation very extenſive. Under the ſucceſſors of Alexander it was carried far beyond the limits of the Greek provinces, and long before the Chriſtian era it was ſpoken by Jews, Romans, and Africans. It was *cultivated by the learned in Egypt and Syria*, as well as in Italy, Gaul, Spain, and Carthage. Joſephus and Philo Judæus preferred it to their native language: and the writers of the New Teſtament adopted it as the beſt means to facilitate the propagation of Chriſtianity. This was the language of the early Roman hiſtorians, and both Lucullus and Cicero uſed it to record the accounts of their *tem atque elegantiam retinebant*; in primiſque ipſæ nobiles mulieres.

And a perſon from reading Xenophon may turn to Euſtathius, who wrote in the 12th century, that is fifteen hundred years after him, without being ſhocked with any corrupt alteration in the general manner of the language.

" Reflections which regard " its extent and duration."

Firſt, when we conſider its extent, we ſee it, under the ſucceſſors of Alexander, ſpread far beyond the bounds of the Greek provinces, particularly about the time . . . .

It was then the Romans began to pay great attention to it, when literature made its firſt appearance among them in Greek. [Greek colonies ſent into Italy . . . . . Marſeilles . . . .] The Gauls in general, according to Cæſar, make uſe of Greek letters. We learn from Pliny, that the Greeks ſettled likewiſe in Spain. [Hannibal and Juba wrote in Greek.] No one is ignorant how numerous they became in ſeveral parts of Africa, and over

[a] I have omitted here one ſhort paragraph (on the language of the New Teſtament,) in which Foſter's Eſſay is quitted for a moment.

public tranſactions. Of its general prevalence, the latter ſpeaks in explicit terms in his Oration for Archias the poet; where he informs us, that, at a period when Latin was confined to very few diſtricts, the Greek authors were ſtudied, and their language was ſpoken in moſt parts of the world. With reſpect therefore to its wide diffuſion, the ancient Greek may be compared to modern French, which at preſent forms ſo faſhionable and ſo general a branch of education. But whatever degree of delicacy the French may poſſeſs in common with the Greek, it wants many of its moſt diſtinguiſhing characteriſtics, and in particular its grace and harmony, its preciſion and copiouſneſs, its vigour and ſublimity.

There were many cauſes for the great extent of the Greek language. Numerous colonies planted in different parts of Europe, Aſia, and Africa; the commerce of the Greek merchants; the conqueſts of Alexander the Great, and the permanent eſtabliſhments, which he made, by building many large cities, contributed to this end. But the cauſe, which produced this diffuſion more than all others, was the intrinſic excellence of the language itſelf. It is a remarkable fact, that at the period when the provinces of the Eaſt, under the ſucceſſors of Alexander.

Joſephus and Philo preferred Greek to their own language, not only as more beautiful, but probably as more general too. As the Greek tongue was ſo extenſive at the time of the introduction of Chriſtianity into the world, the firſt promulgers of the Goſpel did perhaps for this reaſon publiſh it in Greek, as the beſt human means to facilitate the propagation of it.

Q. Fabius and L. Cincius, two of the early Roman hiſtorians, quoted ſo often by Dionyſius, wrote in that language. [Cicero] himſelf wrote in Greek the hiſtory of his own conſulate . . . . . The Greek epiſtles of Brutus, and Hiſtory written by Lucullus, are well known from Plutarch. "Græca," ſays Cicero in his defence of his Greek friend, pro Archia V. "legun-
"tur in omnibus fere genti-
"bus. Latina ſuis finibus, exi-
"guis ſane, continentur."

We have ſeen indeed a modern language ſo very widely extended, as to ſeem almoſt to promiſe itſelf an univerſality in Europe: I mean the French. But this has been owing not only to its own intrinſic merit, to its delicacy and perſpicuity, which it undoubtedly poſſeſſes in a high degree; but to the extent likewiſe of the power and po-

Greece were reduced to the *meaneſt vaſſalage*, and *the character of the people was ſunk to the loweſt ſtate of diſgrace in the opinion of their conquerors*, their language ſtill continued to retain its high and original reputation, and was ſtudied not only by the Romans, but by perſons of reſpectability and diſtinction in all parts of the ancient world. The pure Greek, as a living language, finally ſunk with the power of the eaſtern empire under the triumphant arms of the Turks.

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litical influence of its nation.

The wide extent of it was, without doubt, owing to other cauſes, beſides its native excellence; to the commercial genius of the people that ſpoke it, to the number of colonies which Grecian cities ſent out.

At the very time which Cicero mentions, the Greeks in their civil capacity as a people, were in the moſt humble condition . . . yet the language of this conquered people &c.

Thus it continued till the Turks made a complete and final conqueſt of that empire, ... then the language, as a living one, ſunk with it: and not before.

Excerpta from Foſter's Eſſay on Accent and Quantity, chap. 6.

It appears then that theſe remarks are Foſter's; with ſome trifling difference in the arrangement of them, but none in the learning, except that Foſter ſtates many particulars more truly and diſtinctly, than is done in the Elements of General Knowledge, and ſubjoins his authorities, (though I have not marked them) which in the Elements are injudiciouſly omitted; and indeed it is plain the author never conſulted them.

The miſtake of the Reviewer reſpecting the originality of his quotation is of the moſt innocent kind. To have read this or that particular treatiſe of Philology, and recollect the contents of it; or not to have read it, is all an accident in any perſon's ſtudies. Upon the quotation itſelf a few things may be ſaid.

1ſt. In a diſſertation on the purity of the princeſs Anna Comnena's Greek, it is an unſeaſonable ſlip to

put the name of her work for the name of her father. Alexias is *The Alexiad*, Annæ Comnenæ Alexias: the Emperor's name is Alexis, (ſometimes written Alexius).

Procopius we ſee placed after Euſtathius, Anna Comnena, and Chalcondylas, the two firſt of whom he preceded by five centuries, and the laſt by nine. But this is only a want of orderly ſtatement.

2d. It was *cultivated* by the *learned* in *Egypt and* "*Syria*, as well as in Italy . . . *Carthage*." In Syria, Greek was not confined to the learned; it was the prevailing language of the country: and alſo in Egypt. At Carthage, I learn from Foſter that the ſtudy and uſe of it was prohibited by a law. At the ſame time he mentions two Carthaginians who wrote in it: upon which Mr. K. aſſerts generally, that it was cultivated by the learned there.

3d. "*Lucullus* and Cicero *uſed it to record their pub-*"*lic tranſactions*." Lucullus wrote a hiſtory in Greek of the Social, or Marſic war, in which he had ſerved when a young man, in ſome inferior command. We cannot call this "an account of his public tranſactions." The inaccuracy is the worſe, becauſe of the great affairs in which he was afterwards engaged. Had the Mithridatic war been the ſubject of his hiſtory, thoſe terms might have deſcribed it, though not well.

4th. It might be added, that "the learned Philel-"phus" did not really "viſit the metropolis of the "Eaſtern Empire *twelve years only* before it was taken "by the Turks." A letter of his, partially quoted by Foſter, is ſo dated, viz. A. D. 1441; but from *Milan*; and it alludes to his being at Conſtantinople in an earlier part of his life. *Cum iſtic eſſem*, diu multumque *ſtudui*, quæſivique diligenter &c.

Theſe

Theſe errors are only repeated by the Britiſh Critic: the two firſt ſufficiently obvious of themſelves; the others, upon looking into Plutarch and Philelphus.

"The third claſs embraces the very copious and im-
"portant ſubject of Hiſtory, diſcuſſing the various hi-
"ſtories of the Jews, of Greece, of Rome, of Modern
"Europe, and finally of England. In *the chapters*
"*which*, more immediately connected with hiſtory, *fall*
"*under examination*, (whoſe examination?) the reader
"will find *many curious obſervations* on chronology,
"biography, geography, ſtatiſtics, medals, laws, &c."

Theſe many *curious* obſervations are all compriſed in ten pages in the 1ſt ed. in the 4th they are ſwelled to fourteen, errors included. I will give the Statiſtics entire, as they ſtand firſt:

"With reſpect indeed to foreign nations, *the objects*
"*of his moſt uſeful attention* are the actual power, the
"nature of their preſent governments, the ſtate of ci-
"vilization, ſciences and arts, their natural and artifi-
"cial advantages, their population, produce, com-
"merce, *and relative importance in the ſcale of political*
"*greatneſs*. This conſtitutes a branch of ſtudy, which
"has been of late years much cultivated by the Ger-
"mans, and is diſtinguiſhed by the name of Statiſtics.
"Travellers and ſtateſmen muſt not claim this ſtudy as
"their own excluſive province, ſince it will be found
"extremely uſeful to every Engliſh gentleman, and
"will qualify him to form a juſt *eſtimate of the rela-*
"*tive condition, power, and importance, of his own*
"*country*." Theſe are the *curious* obſervations. To quote them is all the reproof I deſign for the Britiſh Critic.

From this Claſs he brings forth the other "ſpe-

"cimen of ſuch parts as have a *more immediate and* "*particular claim to originality.*"

"We are very much pleaſed, as doubtleſs our readers "will alſo be, with the following remarks on Chi- "valry."

Before I grant any of them to the reader's curioſity, I muſt premiſe, that if any one had been induced by the Preface of the work, (as well he might) to expect ſomething original on the ſubject of Chivalry, he might have ſeen his expectations corrected by the ſecond page of "the Chivalry" itſelf, which redeems the promiſe of new information, by referring us to St. Palaye's Memoirs, "from whom," ſays the author, "I have derived the greateſt part of my ſtatement." Notwithſtanding this declaration, the Britiſh Critic is reſolved to have a ſubject here for his ſecond eulogy.

I cannot take the trouble of repeating the whole of the extract he has given; but a few of the firſt ſentences of it may ſuffice:

We have [a] *before taken occaſion to obſerve*, that the treatment of women in Greece and *Rome* was harſh and degrading. They were confined to a ſtate of ſeclufion from the world, had few attentions paid to them, and were allowed to take little ſhare in the general intercourſe of life. The northern nations, on the contrary, paid a kind of devotion to the female ſex, conſidered them as endowed with ſuperior, and even divine qualities, gave them a ſeat in their public councils, and followed their

Women among the ancient Greeks and Romans, ſeemed to have been conſidered merely as objects of domeſtic conveniency. They were devoted to a ſtate of ſeclufion and obſcurity, had few attentions offered them, and were permitted to take as little ſhare in the converſation, as in the general commerce of life. But the northern nations . . . . .

[a] No ſuch obſervation made, reſpecting women at Rome.

ſtandard to battle. Theſe fierce barbarians, in the courſe of their ravages in the Roman empire, when they involved the monuments of ancient art in deſtruction, and purſued their enemies in arms with the moſt bloody *ſeverity*, always forbore to offer violence to women.

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Thoſe fierce barbarians, who ſeemed to thirſt only for blood, who involved in one undiſtinguiſhed ruin the monuments of ancient grandeur, and ancient ingenuity, and who devoted to the flames the knowledge of ages, always forbore to offer any violence to the women.

Ruſſel's Hiſt. of Modern Europe, LVI.

For the remainder, ſee Robertſon and Ruſſel, who are mentioned, though not formally quoted, in the Elements of General Knowledge, in the margin.

There is one ſpecimen more:

"It would be an act of injuſtice to the author, not "to introduce the ſhort but emphatical apoſtrophe, "with which his work concludes."

"The great and extenſive advantages, which muſt neceſſa-"rily accrue to ſociety at large, from the proper education of "perſons in the higher ranks of life, will appear from con-"ſidering the Influence of their examples on all around them. "If ignorance ſhould be ſuffered to cloud their underſtandings, "and immorality, reſulting from a want of proper diſcipline, "ſhould diſgrace their conduct, the injury done to ſociety will "extend to all its members. But if perſons in the higher "ranks are *well inſtructed* in their duty, and their conduct "prove the rectitude of their principles, the beneficial effects "of their actions, like the overflowing waters of a fertilizing "ſtream, will ſpread far and wide in every direction, and *the "final reſult to the ſtate will be highly important and eminently "beneficial*, as it will conſiſt in general ſtability of principles, "general regularity of conduct, and general happineſs.

"The riſing generation, *inſtructed* in the true principles of "religion, enlightened by *general knowledge*, and encouraged "not leſs by the examples, than *improved by the inſtructions* of

"their

" their parents and their teachers, will be freed from the im-
" putation of degeneracy: they will follow their anceſtors in
" the paths of integrity, honour, and true nobleneſs of con-
" duct: they will be fortified againſt the attacks, and the ar-
" tifices of infidelity, and will perſevere as they advance in
" life, in every virtuous and honourable purſuit."

" And may this *indiſpenſable* and invaluable *truth* be for ever
" inculcated by parents and teachers, with a degree of ſolici-
" tude proportioned to the importance of the ſubject, and for
" ever remembered by the young, that the honour of the Bri-
" tiſh Character, and the ſtability of the Britiſh Conſtitution,
" muſt depend upon Religion, Virtue, and Knowledge, as their
" firmeſt and beſt ſupports. In the higher ranks of ſociety,
" and *more particularly* among profeſſional men, it is *more im-*
" *mediately* requiſite, that theſe conſtituents of perſonal merit
" ſhould be carried to the greateſt perfection. Every ſincere
" lover of his country, therefore, will be eager to promote, by
" all expedients in his power, that RATIONAL, ENLIGHT-
" ENED, and COMPREHENSIVE ſyſtem of education, which ad-
" mits, improves and perfects all of them; and he will deter-
" mine, that every channel to uſeful information ought to be
" opened, every proper reward offered, and every honourable
" incitement held out, which may ſtimulate our ingenuous
" youth to improve to the utmoſt of their power the faculties
" with which Providence has bleſſed them, in order that the
" ſeeds of inſtruction may produce the moſt copious harveſt of
" virtue, and their conſcientious and able diſcharge of all the
" duties of life may contribute equally to the happineſs of
" themſelves and their friends, and to the general proſperity
" and true glory of their country."

And this we are taught to admire for *ſhort* and *em-phatic* compoſition. To ſuch folly it is at once difficult and unneceſſary to reply. I can only aſſure the Critic, there is nothing of that character in the book, from beginning to end.

But

But has he contributed nothing to improve a work he recommended to general uſe? He has noticed "one "ſmall inaccuracy in it." It is this. The Claſſes having been accidentally miſnumbered III. V. VI. VII. for III. IV. V. VI. he is at a loſs to know what has become of the fourth Claſs, obſerves that "no ſpecific "mention is made of it in the General Table of Con-"tents," and, inſtead of reducing the miſreckoning of the numerals to the reaſon of the book, he "pre-"ſumes," upon a moſt unwiſe notion of claſſification, that the hiſtory "was intended to comprehend *two* "*Claſſes*." Upon this ſame error he ſtates the book to be "perſpicuouſly divided into *ſeven* Claſſes." It conſiſts of ſix; and neither pretended to, nor admitted of more.

Having now exhibited the Critique in its ſeveral parts, the Analyſis, and the Specimens; I may ſafely truſt the reader with the concluſion of it:

"*After the analyſis we have given*, it ſeems altoge-"ther uſeleſs to ſay more, than that having received "ſuch ſolid proofs of public approbation, there can "exiſt no doubt, but that this *will be a ſtanding work* "*in all places, and among all individuals where the care* "*and education of youth is an object of concern*." With a corollary of anticipation, "future editions will pro-"greſſively have the benefit of the author's correcting "hand, &c, &c."

As to theſe flattering predictions of continual improvement, it is true that two or three of the very conſpicuous errors have been removed wholly, or in part, in the courſe of five editions. But, on the other hand, more and greater have been introduced. Trogus Pompeius and Juſtin were counted as two diſtinct exiſting authorities, in 1ſt ed. p. 285. vol. i. In ed. 4th that blot is done;

done away. But of the "additions" that have been made, there is not even one, I believe, of a page in length, without ſome ſubſtantial miſtake in it. Even correction has ſometimes made the matter worſe. To take a ſplendid example—"The moſt *inſipid airs* are not mar-"ried to immortal verſe, but united to *unmeaning* "*words*, and their *alliance is forced and unnatural*;—"and a burthen on each other." This is an emendation of 1ſt ed. which was faulty enough, but not ſo abſolutely ſhocking to common ſenſe.

The Britiſh Critic, in his general Preface to Vol. xxi. upon a retroſpect of his labours, repeats, that "car-"rying on education to the ſtudies of the College, "Mr. Kett's Elements of General Knowledge ſeem "almoſt inſeparable from the foregoing" (an Eſſay on Education); "the work is equally the reſult of much "experience, and attracts, by the *elegance* as well as "by the *ſolidity* of its information."

Remarks upon an Article publiſhed in the Britiſh Critic for March 1804.

HAVING traced the courſe of the Britiſh Critic over his theme of praiſe, I will now accompany him in a very different ſphere.

He has honoured Phileleutheros Orielenſis with his obſervations in a ſhort critique. In which, on preparing to take a ſurvey of it for the uſe of my reader, I perceive there are more wanderings of mind, than I can attempt to deſcribe without the aſſiſtance of his own *words*: which will therefore be given, at full. "Who "it

"it was," he begins, "that assumed the appellation "of Phileleutherus Lipsiensis, and *for what purpose,* "*few of our readers will require to be informed.* It was "no less a person than *the illustrious* Bentley, *when he* "*chose to dissect* the mischievous discourse of *Collins on* "*Freethinking.* With what modesty a similar name is "prefixed to an illiberal and uncandid attack upon an "eminently useful book, we leave the public to de-"cide. Does the author mean to imply, that though "his antagonist may not resemble Collins, *he is at least* "*the very counterpart of Bentley?* Or would he teach "us, that *a peculiar love of freedom is required to pen* "sarcastical *insinuations?* After three editions of the "work have been exhausted, a person of Oriel finds "time to write and publish forty-seven pages of *ob-*"*jections.* But even if the objections were all valid, "this could hardly be supposed to demand *the learning* "*or the acuteness of a Bentley.*"

Unfortunate in his first step. If the Reviewer will take the trouble of informing himself on a trifling point of literary history, on which he supposes few of his readers require information, he will find, that Bentley did not assume the appellation of Phileleutherus Lipsiensis when he undertook to expose the discourse on Freethinking, but earlier, when he published his 'Emendations on Menander;' and that Le Clerc, not Collins, had the first encounter with that gentleman of Leipsic. Consequently he will perceive, that some of his observations turn what edge they have against himself. As, when he assaults Phileleutheros Orielensis with much acuteness of etymology, and demands "whether he "would teach us that a peculiar love of freedom is re-"quired to pen sarcastical *insinuations,*" I refer him to Phileleutherus Lipsiensis, who must now be interrogated

in

in his turn, and called to account, whether he "would "teach ſome perſons that a peculiar love of freedom "is neceſſary to pen ſarcaſtical *emendations*." The anſwer of "the illuſtrious Bentley" will ſerve alſo for another perſon. But the Britiſh Cenſor has engaged himſelf in an attack upon that "mighty critic" unawares. He would now perhaps rather withdraw his queſtion, than receive an anſwer to it out of the Emendationes in Menandrum. Therefore, not to preſs him with the difficulty in which he has been taken by ſurpriſe, if he will accept an anſwer from me, I wiſh him to underſtand, that Orielenſis, in venturing to expreſs his ſentiments on a work in oppoſition to thoſe of the Author, the Britiſh Critic, and others, well aſſured as he was of their being miſtaken, ſtill ſuppoſed them not very willing to be informed of their miſtake, and wiſhed to qualify his freedom, by owning it, under the appellation he aſſumed. (The Britiſh Critic, I confeſs, has ſo managed his part, as to make me think much leſs of the freedom.) Nor did it appear to be any objection, that the name had once belonged to a perſon, with whom no competition could have place. Light ſallies of argument look not to be ſeverely queſtioned for a fictitious title; and if any compariſon at all be intended, it may be for ſomething in the general nature of the caſe, not in the rate of character. However, ſhould this explanation fail of contenting the Critic, and ſome notions ſtill poſſeſs him that every Phileleutherus ought to be a Bentley, perhaps the enſuing account of his criticiſms will reconcile him to the mediocrity of his opponent, and turn it into ſelf-congratulation that he has not Bentley to expoſe them.

He argues firſt, "Even if the objections were all "valid, this could hardly be ſuppoſed to demand the "learn-

"learning or acuteneſs of a Bentley." True. It demanded a very ſmall ſhare of thoſe qualifications. But then what muſt be thought of the Critic, who ſaw none of the objections? "It is certain, however, as we ſhall "ſhew in a very conciſe article, that ſome of the ob-"jections cannot be allowed, and thoſe which cannot "be fully anſwered, owe no ſmall part of their import-"ance to the exaggerations by which they are accom-"panied. *The Introduction of four pages*, is dedicated to "the purpoſes of *aggravation* only. It endeavours to "leave the author attacked without excuſe for the er-"rors which may be found. This, *therefore*, belongs "not to the love of freedom, but the *love of ma-"lice.*" With regard to that Introduction, Phileleutheros is obliged to take his data ſuch as he finds them; and if he infer from them ſtrictly, who is to bear blame for the inferences? Only ſuppoſe the Britiſh Critic to handle the ſame topics by his "rule "of candour," and ſay, 'Becauſe, or although a work 'has been many years in premeditation, in frequent 'peruſal, and paſſed through repeated editions, do not 'infer it is the more correct on theſe accounts, or that 'time, and ſtudy, and ſecond thoughts have contri-'buted to the reviſion and improvement of it;' with other diſcourſe, which his theory would ſupply.—And is this *reaſoning* ſo abſolute and infallible, that a perſon cannot deviate from it, without convicting himſelf of a corruption of mind? I may venture to anſwer, that ſince the Reviewer's language would not be aſcribed to a candid, but to a perverted underſtanding, a perſon might follow the contrary turn of thinking, without any '*love* of *malice*,' only becauſe common ſenſe led the way. I take no pleaſure in dwelling now upon the circumſtances of juſt "aggravation" he alludes to. They

were

were neceſſary to be ſtated, at the firſt, to make it appear, that I was not carping at the inadvertencies of a haſty performance.

In the ſame ſpirit, and with as much reaſon, he ſpeaks of "an *uncandid* and *illiberal* attack upon an "eminently uſeful book." The moral quality of the cenſure depending upon the eminent uſefulneſs of the book, the laſt two hundred pages are a continual reply to this charge.

Liberality and *candour* are of ſo conciliating a nature, that a great point is gained, when a perſon can range them on his ſide. One is unwilling to deal ſtrictly with his reaſons, for fear of offending thoſe amiable allies. But they muſt be diſintereſted, or their charm is gone. Conſidering that the Britiſh Critic is now concerned to ſupport the credit of his firſt opinions, and that every article of apology for the "Elements of General Knowledge" is equally a plea in his own behalf, he will excuſe me, if I do not allow much to his liberal profeſſions in the preſent inſtance, as being doubtful whether the abundance of his generoſity towards Mr. Kett do not flow from tenderneſs to himſelf. It is a thing, at leaſt ſuppoſeable, that he cries out, Malice, becauſe the argument pinches; and is ſhocked with the illiberality of Phileleutheros, for having been ſo uncourteous as to refute him. This, however, is a ſuppoſition I ſhould not have preſumed to make, but for the unſatisfactorineſs of his arguments in the detail, which we are now come to.

"The remarks begin at p. 154 of 4th ed. and the "firſt," (that is the two firſt in the firſt page,) "*amount* "*only to this*, that in a rapid ſketch the accounts are "conciſe."

A writer may be ſo rapid, as to leave his information imperfect

imperfect and useless. But the answer does not meet the objection. The true sense of the criticism has not been felt. I selected the sketch on Virgil for the vicious taste of it, and as a specimen of what some would perhaps call the fine parts of the book. It is the inconvenience of writing in the way I did at first, to be sometimes *too fine* (in an innocent sense) for the reader's comprehension; or, in other words, to be obscure: while the phrase of common criticism, viz. "flimsy," "false conceit," &c. is always intelligible. With this hint, the subject is still fresh for the Reviewer to consider.

"We are then *carried at once* to vol. ii. p. 318." [the subject being the same] "to notice (probably) an "error of the press, in putting Catullus for Tibullus, "on which much stress is laid, and much pedantry "wasted. That the latter was meant is *clear*, not only "from the mention of tender and pensive elegies, but "because the country house of Tibullus, at Pedum, "must have been within a moderate walk of Tivoli. "Bentley would not have laid himself open to so easy "an answer." Nor by an answer, so easy.

Phileleutheros noticed it as strange, that "tender "and pensive elegies" were taken to express the general character of Catullus's poetry; and that they would have suited with Tibullus much better. The Critic replies, it is *clear* Tibullus must be meant, because of the tender and pensive elegies. Which is just begging the question. *The five editions all* give Catullus; still Tibullus was intended. Catullus had a small estate near Tivoli: Tibullus had one 'within a moderate walk of it;' therefore, whenever Tivoli is mentioned, of the two, connected with the place, the poet meant must be Tibullus. I hope the Critic will con-

deſcend to be a little more correct. If he ſhould bring down the *clear* point to another level, and ſay it is *probable* that Tibullus was intended for the elegiac writer, I anſwer, it is a meaſuring of probability unwarranted by the tenor of the book.

In the ſame place of the "Elements" is an apoſtrophe to the ſenſations of the traveller with regard to Virgil; "What delight will he experience when "he ſees *the Po* flowing through the *meadows of* "*Mantua*, and afterwards ruſhing by various ſtreams "into the gulph of Venice." Virgil no doubt is warm and intereſting when he deſcribes the Po: but he is moſt at home when the ſcene is on the banks of the Mincius: and I ſhould have expected to ſee this river rather connected with alluſions of feeling to his deſcriptions. As for the geography, though it ſignifies little, it is certainly in favour of the Mincius, which flowed through Mantua every day; while the Po, though within a moderate walk of the place, never went there, ſo far as I have heard of.

To return to the Review. "*An appearance of incon-* "*ſiſtency* is then *tolerably* made out on the ſubject of "Horace, by bringing *broken paſſages* together; but "all might be remedied by the change of *a ſingle* "*word.*" Be it obſerved, that the two firſt paſſages are *entire* periods; and all of them are repreſented without the ſmalleſt diſadvantage. Firſt, a *contradiction* is ſoftened by the Critic into "*an appearance* "*of inconſiſtency*;" which he intimates to be of the leſs moment, becauſe the elements of it lie a few pages aſunder. This intimation is ſoon retracted, however, by the propoſal of a *remedy*, which of courſe implies the need of one. That remedy is ſimple, the change of a word. What cures might be wrought in a book, by

by changing "more conciſe" into "more flowing," "careleſſneſs" into "preciſion," or black into white, and other proceſſes of that nature, I would not be thought ignorant. But let not the ſucceſs of this empirical criticiſm be over-valued. It would relieve the ſymptoms of diſeaſe; but would it generate a ſound, healthy conſtitution?

"The remarks on Geography and Chronology are "of no great conſequence. Mr. Kett *has taken the* "*Dutch account* of the Caffres; the pſeudo-Bentley "prefers the accuracy of an author, who ſays, that it "is *as falſe* as it is *unmerited*; who, however, had not "publiſhed when Mr. Kett's book was prepared for the "preſs."

"Mr. Kett has taken the *Dutch* account of the Caf-"fres." I do not well know where he found that account. But, be it ſo. Then he muſt take the Caffre account of the Dutch: and ſo will have much to alter. If the Caffres are ſavage, "[a] like the lions of their "foreſts," it will not follow that a Dutch boor is an Orpheus. And here is the main point. For from whom do we learn that the character of the Dutch is ſo auſpicious to humanity in their foreign ſettlements, that, wherever a colony of them appears, we ſhould expect that every neighbouring race will be civilized by their preſence? eſpecially in the Cape ſettlement, which, having been peopled at firſt by a mixture of European blood, not of the pureſt, has never been improved by the arts of good government within itſelf, or by liberal regulations of commerce with the interior, both which ſeem previouſly neceſſary to render a place an emporium of civilization.

[a] Elements of General Knowledge.

The manners and conduct of the Dutch, as affecting the improvement of the natives, being the particular point I firſt and principally inſiſted on, the Britiſh Critic declines all notice of that; and makes his ſtand on another point, which was introduced by the way, viz. the character of the Caffres; (as to thoſe tribes of them who inhabit "at the extreme point of the continent, the Cape of Good Hope.") We had been taught to regard that race, as among the moſt ſavage and uncultivated of the human ſpecies; either from intereſted deſcription, or that the perſons who deſcribed them had wanted the means, or the wiſdom, of obſerving well: till lately ſome light began to open upon us, from reports, made upon intelligent and more faithful enquiry. The account of a recent Traveller, which was intereſting as being new, and alſo ſuch as we muſt deſire to be the true account of that people, I propoſed, ſimply, to be taken or rejected, as every one might chooſe. The Britiſh Critic rejects it; with a ſlur upon the accuracy of the author, on account of an apparent awkwardneſs in his language; not perceiving the ſophiſtry of arguing from a turn of phraſe, againſt a general teſtimony.

As an apology, however, for treating us with Dutch teſtimony, he ſubjoins "that this author had not publiſhed when Mr. Kett's book was prepared for the preſs;" ſtating a fallacy, with the beſt intentions. Mr. Barrow's Travels were publiſhed in 1801. The Elements of General Knowledge firſt in 1802, recommending, in their liſt of books, thoſe very Travels. And further, the entire paſſage of the Elements, which is now the ſubject of diſcuſſion, is one of the later *additions*; not written therefore, before thoſe Travels had been recommended in them once and again.

With

With regard to this ſingle paſſage it has appeared that the Britiſh Critic, 1. ſubſtituted a ſecondary point for the principal. 2. impeached good evidence by ſophiſtry. And, 3. offers an apology founded on an untruth.

He has now in his publication for *October* favoured us with a regular review of thoſe ſame Travels: and the firſt ſentence of it is: "It requires no great degree "of ſagacity to predict, that *theſe volumes* will ever be "*ſtandard books of reference* on the ſubject which they "diſcuſs:" with much more to the like effect. This ſufficiently atones for one fault at leaſt of the March critique.

"On the ſubject of the reform of the Calendar a "real error is detected; and of courſe is ſufficiently "amplified by *the rule of candour*. The remarks on "hiſtory are worked by *the ſame rule*, but are by no "means all unanſwerable" It is painfully irkſome to be taſked to undo theſe knots of miſrepreſentation: but here, once for all, to aſcertain what this rule of candour is, let the example, to which he applies it, be conſidered. The entire Chronology is *one of the recent additions*. Of what does it conſiſt? Of three dates; viz. of the commencement of the Olympiads, the founding of Rome, and the Hegira; together with a very imperfect account of the Julian Calendar, and a moſt erroneous one of the Gregorian reformation. Whatever of this ſmall body of Chronology could be wrong, is wrong; and egregiouſly ſo. When a Critic talks of ſuch glaring error being *detected*, it is either an abuſe of terms, or a reflexion upon his own powers of diſcernment.

But what is wanting in diſcernment, is to be made up in good-nature. And here the reſources of the Britiſh

Britiſh Critic are inexhauſtible. But I doubt whether the world will be ſatisfied, without ſomething more ſubſtantial, in return for the confidence he claims from it. Theſe bills upon candour are no proof of his funds being ſolid; and I rather ſuſpect the iſſuing of them is an honourable way of ſtopping payment. For they are immediately followed with, "We muſt not however "go through the tract with minuteneſs, which would "demand a large inſtead of a conciſe critique.

"The amount of the whole is briefly this, that "Mr. Kett's book *having reached its fourth edition*, "ſome perſon—('Of whom nothing is memorial, But "that he is a fellow of Oriel') either moved by private "pique, or public envy, has made an oſtentatious at-"tack upon it,"

In ſupport of a weak argument, calumny and candour will equally ſerve the turn. A ſound one wants neither. As to the firſt of theſe injurious ſurmiſes, 'private pique,' having never received cauſe of it from Mr. Kett, I think he owes it to himſelf to contradict the imputation. What he knows to be untrue, it cannot become him to tolerate in the mouth of his advocate. But his honour is concerned ſo much more than mine, in doing this generous act of juſtice, that I ſhall not add a word more upon it.

When the Britiſh Critic talks of "envy," I cannot affix a meaning to his words. Whatever it be, throwing all the ſurmiſe, and the quotation which adorns it, together, I may aſſure him,

——*Haud vivitur iſtic*
Quo tu rere modo. Domus hac nec purior ulla eſt,
Nec magis his aliena malis.——

"An oſtentatious attack upon it, not with a deſire "to improve a uſeful book." It was far removed from

from my ideas of uſefulneſs. Nor did I imagine myſelf capable of ſupplying what was deficient in it.—" but with irony and ſarcaſm to depreciate and *degrade* "*the author* and the book." My remarks are confined ſtrictly to the contents of the book; which I do not take to be an abſolute meaſure of the author's abilities. The reviewer does him an injury in putting the matter ſo.—" The irony" will need an apology, when the facts are anſwered.

The review has been diſplayed, at full, in the Britiſh Critic's own words; and I do not perceive the ſhadow of a remark or objection, direct or implied, that remains to be noticed, ſaving one topic on which he lays more ſtreſs, recurring to it often, than it deſerves. He mentions it as ſomething ſtrange, that " *after three editions* of the work have been exhauſted, " a perſon finds time to publiſh objections." And, though the review be but a page and half long, he finds room to inculcate again that " after Mr. Kett's " work has reached *its fourth edition*, a perſon makes " an oſtentatious attack upon it." His former critique alſo commences with an enumeration of the ſeveral impreſſions it had run through, as if ſo many proofs of merit. This appears to me very unſuitable to the authority of a public Cenſor, who ſhould aſpire to guide opinion, inſtead of walking behind it. And if I might, for once, deſcend into the Britiſh Critic's homely manner of ſaying things, it would be to obſerve, that this vein of argument debaſes criticiſm down into the language of Trade. It is ſuch as you may often meet with in thoſe patrons of learning, the Sofii of our day, who having once taken a book into their protection, kindly wiſh all the world to patroniſe it too; and by informing you it has paſſed through five editions,

editions, mean to convince you of nothing leſs than that it is deſerving of five more. And the preſumption is they are right. But from a Cenſor we ſhould hope for a more dignified language; that he would reſort to firſt principles, and allow us to judge of a work by what it is, not by what may have been thought of it. He might recollect too, that the claſs of perſons, by whom the book in queſtion has been moſt read, are not the beſt qualified to judge of its worth.

The Britiſh Critic finally concludes, that "After all "this, the general utility of Mr. Kett's book will con- "tinue unimpeached; the corrections *which are really* "*requiſite* will of courſe be introduced; and will ſuffer "little injury, *though it ſhould be conſidered* as proved, "that in writing on general knowledge, he has com- "mitted *a few miſtakes.*"

The Firſt Article, we ſaw, conſiſted of a deceitful analyſis of the Elements of General Knowledge; of ſpecimens from them, miſtaken to be original; of an example of wordy, feeble compoſition, propoſed as ſhort and emphatic: and of much unqualified praiſe.

The Second ſurveys a few out of many *objections* produced: pretends not an abſolute anſwer to any one of them: attempts a qualified palliative anſwer to ſome: ſtates that others are "by no means unanſwer- able:" and cenſures the propoſer of them.

I humbly conceive the Firſt of the Articles is not of ſuch value as to be worth defending at the price of the Second. Perhaps, on inquiring further, the Britiſh Critic will be of the ſame mind, and not feel it diſhonourable to make a ſurrender of his firſt deciſion, to more mature thoughts. But this, with ſome other

pertinent

pertinent things, are ſo well ſaid by a poet, whoſe good ſenſe cannot be taken ill, that I ſhall leave him to ſay them:

Qualem commendes etiam atque etiam inſpice; ne mox
Incutiant aliena tibi peccata pudorem.
Fallimur; et quondam non dignum tradimus. Ergo
Quem ſua culpa premet, deceptus omitte tueri,
Ut penitus notum, quum tentent crimina, ſerves.

POSTSCRIPT.

IN Mr. Harris's Philological Inquiries III. VI. it is ſaid of Saladin, that 'he was a perfect maſter of the 'Arabian families, of their hiſtory, their rites and cuſ-'toms;' out of his life by Bohadin. The reader will conſider whether this affects the ſtatement of p. 57. above.

On p. 30. It is rather doubtful whether Galileo's aſtronomical diſcoveries were the firſt actually made with the teleſcope, or only the firſt publiſhed.

In p. 136. A ſentence or two upon the Roman military inſignia, it would be a favour to me to conſider as unwritten; not for being wrong, but trifling. Perhaps in ſo large an anthology of error a few more little things may have been introduced, not worth the trouble of gathering.

The edition of the "Elements of General Knowledge" commonly quoted throughout, is the Fourth. But while the Firſt Part of theſe Remarks was in the Preſs, a Fifth came out. On comparing the Fourth and Fifth together, I ſee that the laſt has preſerved the faults of its predeceſſor moſt ſcrupulouſly, and is a perfect fac-ſimile of it.

FINIS.

ERRATA IN PART I.

P. 15. In comparing ſome geographical " diſcoveries" of the Elements of General Knowledge with the diſcoveries of Columbus, I have ſtraitened the compariſon ſo as to imply that I ſuppoſed Columbus had diſcovered the particular countries, Louiſiana and Mexico; which makes a groſs miſtake in words.

P. 25. line 2. for 'could it fail to happen' read 'could it happen'

P. 32. line 30. 'Mahomet XI.' for 'Mahomet II.' is corrected by the text, which puts it at full 'Mahomet the ſecond.'

P. 40. line 30. for 'altogether' read 'all together'

PART II.

P. 24. line 8. for 'viſion' read 'remote viſion'

P. 72. line 1. 'ſubject' miſquoted from the " Elem." for 'reſponſible'

P. 95. line 26. for 'ſeldom or never' read 'very rarely'

P. 102. lin. penult. for 'are not againſt' read 'are not altogether againſt'